

THE

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## American Board of Commissioners for Foreign Missions.

Madura.

### GENERAL LETTER FROM THE MISSION.

#### *Need of a Seminary in connection with the Mission.*

THE letter is dated Oct. 11, 1839. In the present stage of the business a single extract will suffice, showing how difficult it is to get native helpers with suitable qualifications, and how important it is to have them.

It is not because the brethren at Jaffna have not endeavored to induce young men to consent to come to us, that they have not come. We believe they have done all they could do, except to tell some of their assistants that they should continue their pay no longer, and that they must come. If they should do this, the result would probably be the loss of several valuable men to both missions. They would prefer to go into the service of government there, even upon much less pay, rather than to come to us. It is caused by the habits, views, and feelings of the boys and their parents, which are in a great measure peculiar to the Jaffna people. If they can obtain a subsistence upon their beloved island, they will never leave it.

Such has been the result of past experience, and we see nothing to encourage hope of better in future, but on the contrary, for even less, as may appear from what follows.

The same Jaffna feelings which have heretofore existed, still continue, and superadded to these, there seems to have come into existence among the young men at Jaffna, particularly in the seminary, a strong and growing prejudice against the continent. This is not only cherished, but freely expressed. How to

account for it, we know not; but if they regard the majority of those who are now in our service, as having lost somewhat in character and standing by leaving Jaffna, perhaps it is not at all surprising. The fact that such a prejudice exists, precludes all hope for the future, unless a very great change takes place. We know of nothing which would warrant an expectation of such a change.

We should add that some, and probably a majority of the boys connected with us, are fully determined to return to Jaffna as soon as circumstances will admit of it. Thus all hopes of a supply from Jaffna, our only source of hope, are not only cut off, but we have reason to fear that the few young men now with us will forsake us.

The second reason for a seminary which we would urge, is our great need of native assistants and the great openings around us inviting labor.

At some of our stations we have been obliged to defer commencing important measures, because we had not the native assistants necessary; and finally have been obliged to commence with those whose qualifications are very inferior. For the same reason there are probably hundreds of villages, within ten miles of our stations, which have never yet been visited, even by a native assistant. The bazaars, even those in the immediate vicinity of our stations, are but seldom, if at all visited, because the few native assistants we have are kept at home by pressing duties. If they could be obtained, each missionary who has been long enough in the country to have entered into his work, could without difficulty superintend ten or twelve native assistants, in such a manner as to render their labors efficient, and yet he need not be essentially impeded in his own work.

All thus superintended by him will be in a training process, whereby they will become fitted, if they possess the natural qualifications requisite, to sustain themselves as native preachers—an object which we feel we ought constantly to have in view.

If we look at the field which we occupy, we feel confident in saying that there is no one in India more inviting. We are in the centre of a district which contains, according to government returns, a population of 1,300,000 souls. We have within our borders two of the seven sacred cities of India, and a third scarcely less venerated or less resorted to. There are hundreds of bazaars, scattered all over the district, which are resorted to, on certain days of the week, by the inhabitants of the surrounding villages, and often by those who come from remote parts of the country to trade. At these bazaars great facilities are afforded for preaching the gospel and distributing books. The people here are not scattered, as in Jaffna, but are clustered in villages, which enables us at once to have access to them. We find manifested by the people a willingness to converse and a desire for books, which is highly encouraging to us, and often occasions our native assistants to return to us much elated. We have often repeated and urgent requests for schools, which in order to be useful must be thoroughly superintended. We have now evidence that several catholic villages might easily be led to receive and acknowledge us as their religious teachers, had we men whom we could spare to send to them as catechists. The gentlemen connected with government are none of them opposed, while some of them are highly favorable to us. There are, excepting ourselves, but two other missionaries in the district, and there is no danger of conflicting with the operations of any other society. Every thing invites us to take possession, and if we do not, we have reason to believe that the field will still remain unoccupied.

The third and only remaining reason which we offer is, that we may hope to be prepared, should the blessing of God be continued to us, in the course of a year or eighteen months, with a class of twenty or twenty-five, as well fitted as boys are who enter the Batticotta seminary. Thus advanced, and scattered as they now are at the different stations, they will require more of the time of each missionary than he could profitably spend with so few. If they were all together, one of our number could afford to

give a considerable portion of his time to them.

We need only add that we most deeply feel, that the interests of the great cause in which we are engaged, call for our most strenuous efforts to prepare young men to become preachers of the gospel to their countrymen, and to commence the work without delay.

#### MR. POOR'S ACCOUNT OF A VISIT TO JAFFNA.

Mr. Poor, writing on the 30th of September, 1839, states the object of this excursion to have been two fold;—to visit, after an absence of three years and a half, the scene of his former labors, and especially to see Mr. and Mrs. Meigs, his contemporaries in the mission, previous to their departure for America; and to labor among those with whom he had important accounts open in spiritual matters, of long standing. He made his arrangements to accompany Mr. and Mrs. Hoisington on their return to Jaffna.

#### *Arrival in Jaffna—Fellow Laborers at Jaffnapatam—Batticotta and the Seminary.*

I left Madura on the 15th of July, and on my way to Tondi visited the stations at Terupoo vanum and Sevagunga. We embarked at Tondi on the evening of Thursday, and landed at Jaffnapatam on Sabbath afternoon. In the evening I preached in the Wesleyan chapel to *comparatively* a large congregation. At the door I was happy to meet my aged friend, Mrs. Scrader, a lady of Dutch descent, spoken of by Mr. Newell in his visit at Jaffna in 1813. For many years this widowed lady had divine service at her own house, at which she officiated by reading prayers and a sermon, sometimes in Portuguese, and sometimes in Tamul. I once had in my possession three manuscript volumes of sermons, with appropriate prayers, which she translated from the Dutch language, and copied out in fair hand in Tamul. She has also translated some volumes into the Portuguese. She is an extraordinary person, and though in humble circumstances, has done much in Jaffna, by her prayers and labors, in aid of the cause of Christ. She was encouraged to enter upon these public labors of usefulness by the late Mrs. Palm, our predecessor at Tillipally. Mrs. Palm had an ardent desire to do something for the heathen, but was early called to her rest. I am induced to mention these circumstances,

because of their remote connection with my former station at Tillipally, and because they illustrate the different methods of doing good. Mrs. Scrauder is now seventy-three years of age, and appears to be in a happy waiting posture for the coming of her Lord.

July 22. On Monday morning I had a view of Mr. Percival's school establishment, commenced in the year 1834. This was a very gratifying spectacle. Mr. P. has, in immediate connection with his dwelling-house, ample accommodations for upwards of two hundred pupils, of all ranks and castes, male and female. These are disposed of in an orderly manner, in different adjoining apartments, and placed under teachers suited to the standing and capacity of the pupils. I could not do justice in giving an account of this institution, without surpassing the limits of this communication. In passing through the establishment, I met with Harriet Newell, one of the first four who entered the boarding-school at Tillipally, about twenty years ago. She holds a responsible situation as a teacher, and has a son and daughter in the school, who hold a respectable standing in their classes. This gave me an impressive idea of progress in the department of female education.

After spending a few hours at Jaffnapatam, I proceeded to Butticcotta. Here I met with a warm reception from many endeared friends, both white and black.

On Tuesday morning I attended Mr. Eckard's weekly meeting of native assistants and schoolmasters. Here I recognized the countenances of pupils and assistants of former days, with whom I was happy to renew acquaintance. From what I saw at this meeting and on other similar occasions, I was gratified to find that some important advance had been made throughout the mission, in a systematic attention to their native assistants. In a report presented to the mission while I was present, by the standing committee for examining the native assistants at stated periods, a revised course of study was recommended, tending to secure the progressive improvement of different grades of assistants, for the term of twelve years, after being admitted to the service of the mission.

In the afternoon, I took a survey of the seminary premises. Here some improvements have been made both by enlargement, and by making a more profitable use of buildings formerly occupied. The principal alteration made is in converting the whole of the lower story of Otley Hall into a capacious school-room and

chapel, fitted up with seats and writing-tables sufficient to accommodate the one hundred and fifty students now belonging to the seminary. The principal remark I have now to make is, that in view of what I have learned from time to time of the affairs of the seminary, particularly in the interviews I have had with Mr. Hoisington while on his two visits at Madura, and now by my visit at the seminary, I am happy to be able to state, that my best anticipations in this important particular have been fully realized, both in regard to the religious and literary interest of the seminary. For several years before resigning my charge, it was fully evident, that in order to carry out our plans of erecting a permanent battery against the strong holds of heathenism, as supported conjointly by the astronomical and astrological systems of the country, it was necessary that the principal make himself intimately acquainted with the theory and practice of those intricate systems—while much of his information must be obtained from those who are interested to conceal it. I had neither inclination nor ability for the requisite investigation, nor would it have been practicable to attempt it, without relinquishing duties which I deemed more important—duties more congenial to my feelings, and for which I was comparatively better qualified. In this important department Mr. Hoisington has been particularly successful in obtaining standard manuscripts on these subjects, and in bringing to view the hidden things of darkness. Some of the results of his investigation have been published from year to year in the *Tamul Almanac*, and have evidently dealt a heavy blow upon those who are most interested in holding the people in a state of moral darkness and mental bondage. It seems most desirable that Mr. Hoisington be restored to health and permitted to prosecute the course of inquiry on which he has successfully entered. Though the study and the teaching of Hindoo astronomy and astrology may be a small concern, in comparison with the direct preaching of the gospel and watching for souls, it is not a small concern, if we consider its bearings upon the native mind, and the aid it affords to every missionary whose direct object it is to win souls to Christ.

The moral and religious state of the seminary is encouraging. At no time previously has there been so large a proportion of the students members of the church. It has been a leading feature of the boarding-school system from its commencement, that a large proportion

of the pupils come forward to profess their faith in Christ. This is, I apprehend, to be ascribed mainly to two causes, which, though very diverse in their nature, conspire in producing the same apparent results. 1. The power and grace of God exerted in connection with the appointed and appropriate agency of means. As the word of God shall not go forth in vain, we may confidently expect that, if any where, there will be true converts among those who are daily and for a long time brought into immediate contact with divine truths and who are in a great measure removed from the adverse influences peculiar to the country. 2. The plastic nature of the Hindoo character, under the influence of self-interest and a desire to please their superiors. By this trait of character they are often themselves deceivers, and are tempted to deceive others. This is abundantly manifested, when on leaving the seminary they are put to the test. It is indeed a severe ordeal, which, it is believed, multitudes of fair promise in christendom could not stand: rank, power, and a rich dowry are held forth as the rewards of apostasy from the faith and desertion from the mission service. But "the Lord knoweth them that are his," and he will not suffer them to be tempted above what they are able to bear, but will, with the temptation, make a way of escape. A few, after being pierced through with many sorrows, have returned to the fold of the sheep.

*The Printing-office at Manepy—Female Boarding-school at Oodooville.*

Early on Wednesday morning, the 24th, having spent the preceding night at Manepy, I was invited by Mr. Minor to attend family prayers with his workmen in the printing-office. On entering the room, I was not a little surprised to see between seventy and eighty young men before me, orderly seated, a large proportion of whom had at different periods been under my instructions. These I leisurely surveyed, calling many of them by name, and reminded them of the account open between us, involving great interests, and demanding continued and serious attention in reference to a final settlement. After the service of reading and prayer, and all had gone to their daily employments, I was conducted by the superintendent of the workmen, C. A. Goodrich, through the several apartments of the office. Though I had received and disbursed, in no stinted supplies, the productions of the establishment, which was

in its infancy on my leaving Jaffna, I was not expecting to find it so greatly enlarged. It was a pleasing spectacle, viewed merely as a house of industry, where each one was busily employed as though working by the job, and silently attending to his own business. On seeing them thus laboriously employed, I could not but think that we had given the thousand headed hydra, *caste*, a sore thrust, and severed at least one other of its heads. The persons employed are mostly violabas, men of high caste and high notions. If we had formerly put such tools into their hands as they now use, they would have been alarmed lest it was our intention to degrade them to the carpenter, or shoemaker's caste. But as no one had ever heard of losing caste by attending to the *printing* business, young men of education and good standing in society are quite ready to enlist in the service.

After spending a few hours at Manepy, I proceeded in company with Mr. Minor to Oodooville; every crook, turn, gate, and gutter by the way vividly bringing to remembrance events of former days. Nothing, however, was so exhilarating and soul-stirring, as I proceeded from station to station, as the countenances of old associates in mission labors, whom I had not seen for three years and a half. These countenances were not the less comely for being stricken in years, or worn by care.

Next to the inmates of the family at Oodooville, in point of interest, is the female seminary. This has greatly increased in numbers since I left Jaffna. As a report of the school has recently been printed, I need say nothing of its present state. Though this seminary cannot be deemed a rival to the seminary at Batticotta, it is perhaps questionable which is the more important in its bearings upon the missionary cause. On looking around upon those who have left the two seminaries from the beginning, there is in one important particular, a great and striking contrast in favor of Oodooville. The failure of hopes in regard to the members of the seminary at Batticotta has been ten fold greater than at Oodooville. It ought, however, in justice to be said, that the trials and temptations of the former are ten fold greater than those of the latter.

Nathaniel Niles, native preacher, may be regarded as the principal of this seminary, so far as tuition is concerned, and has at present ninety-five pupils under his charge. It was not easy at first to reconcile his mind to this service, know-



ing as he does that the instructing of females is, in the estimation of the community at large, comparatively low business. He appears now to be well satisfied with his situation, and is much interested in pointing out the result of the feeble beginnings in the department of female education, which he witnessed twenty years ago. Niles is one of the very few natives with whom I can have a free interchange of thought and feeling. He is the first from among the heathen who gave marked evidence of receiving the truth in the love of it. This took place soon after he joined the boarding-school. It was in immediate connection with the death of his father and mother, and a season of private conversation and prayer that I held with him. It is gratifying to learn that he holds the same relative standing in the mission which he held in the boarding-school from the commencement. While alone in my room at Oodooville, Niles came privately to say he had often thought that if I ever visited Jaffna, he should propose a season of thanksgiving. I replied that we should have no more favorable opportunity than the present, and that we would attend to his suggestion on the spot. On his coming in and closing the door, I formally proposed the question, "What have we to be thankful for?" This carried our thoughts back to former times, and to various scenes through which the Lord had led us. He mentioned one circumstance, which I either never heard of, or else had entirely forgotten. It is so much in accordance with his present employment as a teacher of females, not to say ominous of the salutary influence which his pupils are destined hereafter to exert, that I cannot forbear mentioning it.

It appears that soon after the boarding-school was opened at Tillipally, Niles's uncle, his mother's brother, became acquainted with Malleappa, who at that time was stationed at Mallagum as a catechist. Malleappa gave this man an account of the new school, and of the advantages which boys would derive from it. On his return to his native village, some ten or twelve miles distant, he related, in the hearing of Niles's mother, what he had heard respecting the missionary boarding-school. She immediately conceived the idea of entering her only son, who was at that time under the tuition of a celebrated teacher known in our circle by the name of "the poet." Without communicating her thoughts and intentions to her husband, or to any of the family, she put her brother in charge of her son, that he might be

brought to Tillipally. He was accordingly brought and readily admitted, his whole appearance being much in his favor. When it became known what the mother had done, it caused a great movement in the family-circle and neighborhood. But the mischief was done, and could not be easily retrieved, though many attempts were made to withdraw the boy from the school.

*At Tillipally—Native Free Schools—An Apostate Pupil.*

I accompanied Mr. Meigs to Tillipally. Here at every step, and at the sight of almost every object, a fountain of thought and feeling was broken open; carrying me back to former days, and to events that had been partially obliterated from my memory. I visited Tillipally thrice during my month's visit in Jaffna—making my home at Batticotta. A large proportion of those to whom I began to deliver the gospel message in 1816, have gone down to the grave, and it is to be feared that but comparatively few were benefitted by the offers of eternal life. Many who are now living, and who have ever since, occasionally at least, heard the gospel preached, are apparently farther from the kingdom of God, than when they first heard the word of reconciliation. This state of things awakened anew the inquiry, as to what may be the purposes answered by the great Head of the Church, in causing "the gospel of the kingdom to be preached for a witness among all nations," though it is extensively rejected and made the savor of death unto death. "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." It is to my mind a subject of devout thanksgiving to God, which often arrests my attention and which I would here mention to the praise of his grace, that the long continued listlessness and unbelief of the heathen, have not diminished ought of the interest and pleasure which I have felt from the beginning in presenting the overtures of mercy. My habitual feeling is, that though the offers may have been pointedly rejected ninety and nine times, the hundredth overture may be successful—so great is the patience and mercy of God, and such instances have I witnessed of his power and grace!

It must not be inferred from the foregoing remarks, that I witnessed nothing at Tillipally that may be deemed an adequate reward for the toils and labors that

have been bestowed upon the people. The native church consists at present of nearly forty members. Of these some ten or twelve are young married people, equally yoked, having been educated in our schools. They are now settled in the midst of their heathen relatives, and training their families on christian principles. The sight of these young mothers at a church meeting, with their children about them, was truly delightful and rich in promise. These and other mothers in the native churches are anxious to have their children taken into our boarding-schools at an early age; and the best interests of the mission require us to meet their wishes in this important particular. Our eyes must be directed to this second generation for the fairest fruits of the system of instruction we have pursued.

Most of the native free schools at the station, which were for many months suspended, have been re-established. *Few, however, of the older pupils are now in attendance.* The blight, occasioned by the dearth of funds, will long be felt at every station. On Sabbath, in the presence of the school children and teachers, I made pointed inquiries after the six hundred children, whom I delivered to Mr. Woodward more than sixteen years ago. This was an interesting theme for thought and remark. I could learn but little of them, excepting that some few had found their way to our boarding-schools, and some others have become schoolmasters. The readiness of the people to send their children to christian schools, even their female children, furnishes pleasing evidence that there has been a leavening of the whole mass of the community. There is a large and flourishing school at the station for instruction in English. This is taught chiefly by young men educated at Batticotta, and who belong to some of the most respectable families in the parish. One of the most interesting incidents that occurred while I was at Tillipally, was an interview with Dwight, one of the first two pupils to whom I imparted christian instruction on mission ground. This youth, from the commencement of the mission, maintained a standing in advance of all his school-fellows for several years after the opening of the seminary at Batticotta, where he was successfully employed as a teacher. He joined the church in the year 1827, and for a long time pursued his studies with reference to becoming a licensed preacher of the gospel. At the final examination held with him, Niles, and Goodrich, we discovered that Dwight

had not fully made up his mind to meet all the difficulties and consequences of the important step of being publicly designated as a christian teacher. His parents exerted a disastrous influence over him at that time, being very urgent that he should obtain a situation in the service of government. Consequently we declined licensing him as a preacher. From that time he began gradually to decline in his christian character, till he was married to a heathen woman, and dismissed from the church and from the service of the mission. Subsequently he was re-admitted to the church, and after the lapse of some months, not being promoted as he hoped to have been in the service of government, he applied for employment in the mission, but was refused. Being displeased with this, he became so irregular in his attendance on the means of grace, that he was dismissed from the church the second time. Having nothing more to hope for from the mission, he put on the badges of idolatry, such as daily daubing his face with a solution of the ashes of cow-dung, and affected to take some new degree in heathenism. Such is now his state. Having the feelings of a father towards him, and remembering the loveliness of his youth, and the important services he rendered the mission, I had a strong desire to see him, but it was evident he did not mean to be seen by me. While on my last visit to Tillipally, after preaching on the Sabbath, I inquired for Dwight, and learnt that he was in the village. I sent a trusty man, one of his relations, to invite him to come and see me. In the afternoon he came to my room, accompanied by his relative, who immediately withdrew. After Dwight had seated himself on the mat, I looked steadfastly at him, and asked him if he knew me. He was much confused, and found it difficult to command himself. I soon relieved him from his embarrassment, and opened the way for him to give an account of himself. This he did at some length, beginning with his being ensnared by marrying a heathen wife. The two points which he made prominent as the causes of his apostasy, were, his not being received into the service of the mission, and his falling into the hands of some learned and crafty heathen, who awakened doubts in his mind as to the fundamental truths of Christianity. After hearing him through, I told him he had made out his case very wisely, but I thought he must perceive its near resemblance to the case of the servant who hid his talent in a napkin and preferred

a charge against his lord. He then recollected, that in former times he learnt something of the nature of free agency and accountability, and that whatever might have been the conduct of others toward him, his duty of allegiance to his God and Savior was plain. I then gave him at some length my views of what I feared was his miserable state—that it might be none other, than that represented by the man out of whom goeth the unclean spirit but for a season; or by him who falls away after having tasted the powers of the world to come. I mentioned several things as tests, by which he might form a judgment respecting his own case. He made several important concessions, in the course of our conversation, but manifested no very satisfactory evidence of contrition for the part he has acted. I told him this was probably our last interview with each other on earth, but that we should meet for the settlement of our accounts another day. Having commended him to God by prayer, I dismissed him with expressions of my good will and concern for him. In the evening I addressed a letter to him, suggesting definitely what steps he ought to pursue, in case his mind should be at all roused to make fresh attempts to rescue his own soul and the souls of his wife and children from perdition. Just before leaving Jaffna, I received a very encouraging letter from him, in which he expressed many thanks for my plain dealing with him, and promised to follow my advice. But knowing by what strong cords he is held in his present bondage, I could not confidently indulge the hope of any permanently favorable results. I have since learnt from Mr. Meigs, that Dwight attended church on the following Sabbath after I left Tillipally, but has made no other advance.

This case, which I have stated at length, is one of many, and it brings to notice one of the sorest trials which missionaries are called to endure.

I made some special efforts to see Warren 1st and Warren 2d, but they kept themselves at a distance, as did all others who have apostatized from the faith. I had sincere pleasure in meeting with some of my former pupils, who have not disgraced themselves, but are now in prosperous circumstances. Of those who came to see me, was "little Cleveland," the youngest and smallest in his class. He has far surpassed all other graduates from the seminary, in obtaining what all eagerly desire, a lucrative situation at a post of honor and influence. He is employed by government as a vaccinator,

receives a stipend of between seventy and eighty rix dollars monthly, and rides in a palanquin. He stands high, I learn, in the estimation of his European employers. He was modest in his appearance, and said he owed all his good fortune to the American mission. It does not appear, that he has made any progress in attending to the concerns of his soul.

#### EXTRACTS OF COMMUNICATIONS FROM MR. WARD.

##### *Schools and various Labors—An aged Native Christian Priest—A Moham-medan—Native Schoolmasters.*

Mr. Ward thus prefaces extracts from his journal, under date of October 14, 1839.

A perusal of my journal during the last three months, brings to my view but few items worthy of a place in a report. Each passing day has been accompanied with duties neither few nor unimportant, which I have endeavored to meet with diligence and activity. The several departments of effort to which my time is devoted are prospering to a gratifying extent. The English school has been upon the advance, both as to numbers and regularity of attendance, and contains seventy-five pupils. The youth in the eleven native free schools under my charge, are making commendable progress in all their studies. The Sabbath morning service has received considerable enlargement by my being able to secure the attendance of teachers, monitors, and a portion of the scholars from the neighboring villages. I have at present the direction of the following six religious services each Sabbath—four in the native language, and two in English. 1. Preaching; 2. Assembling of monitors for christian recitations; 3. Classes in the English school for reading and hearing explained the Scriptures; 4. Preaching at one of the school-rooms; 5. Preaching at the zayat; 6. Native assistants for reciting the "Companion to the Bible," presenting sermons, etc. The calls at my room for books are daily and interesting. The visitors are chiefly men of character—officers of government, and residents in far distant villages. I am thus enabled to place christian truth in the hands of those who can read and understand.

Extracts from his journal—

*July 23.* Went to Managery to visit a school which I have recently establish-

ed. Three villages united in building the house and supplying the scholars. The school-room is the best I have seen in the city and vicinity. Fifty-five scholars were in attendance. Inquisitiveness to see the padre, and learn what he would do and say to the children, attracted crowds to the spot. Many of the lads were at first much frightened. This alarm I attempted to remove by soft words, and an explanation of the only reasons we had in the establishment of the school. I was exceedingly interested in the appearance of the scholars, and of their parents and friends.

25. Received a call from an aged native priest, a pupil of Swartz, and resident of Tanjore—a venerable man. He appeared well. His conversation was truly christian. He spoke with strong affection of Swartz, through whose instruction he was led to renounce Hindooism, and embrace the christian faith. He extolled the talents, the acquirements, and the christian labors of his revered instructor. He spoke with much feeling of the difference between the prospects and advantages of this people now, above what they were when he was young. He knew that his years were fast drawing to a close, but seemed desirous to fill them up in the service of his Master. The hour was passed pleasantly and with profit.

In the afternoon received a call from a Mohammedan, whose thoughts, wishes and hopes differed widely from those of the aged Christian just mentioned. He could substantiate his claims to a direct relationship to the nabob of the carnatic. After some preliminary conversation upon his ancestors, I led him upon the ground of Christianity; but he at once manifested an attachment to Mohammedanism firm and strong. I asked to have him read a book. "No, no," he said, "we are not permitted to read books of the christian religion." Who has forbidden you? I inquired. "Mohammed," was his answer. But why? "Lest our faith should be shaken." He had not thought of the readiness with which this answer might be turned against his religion. After much conversation he said, If two lacs (200,000) of men should try to convince him that the Mohammedan religion was false, and if they should bring arguments enough to fill the space between earth and heaven, he would not turn from that faith. The conversation closed by the visitor's remarking, that the Old Testament Scriptures contain many texts directly announcing the coming of Mohammed. Mention them, I said. "Oh,

many," he replied. Well, said I, when you go home take your Bible, (he said that he had the Old Testament,) write down all the texts you allude to, and call upon me again. "I will do so," said he, and with a low salaam retired.—The Moorman has called a number of times. At each interview I have conversed with him fully and boldly upon the comparative claims of the christian and Mohammedan religions. The texts he adduced from the Scriptures as prophetic of Mohammed's advent, are all familiar to those acquainted with the Mohammedan controversy and need not be repeated. He sent to me a singular and amusing story about Christ, and was surprised to learn that it was not contained in our Scriptures. He is a man of more than ordinary shrewdness, but blindness is upon his mind—a blindness which no power less than that of the Almighty Spirit can remove. To the God of all grace I would commend him, with the prayer that he might be led to seek after, to find and embrace the truth as it is in Jesus.

August 15th, 16th and 17th was absent on a tour to Turnchuly and Virdooputty, in company with Mr. Muzzy of Teroomungalum, an account of which excursion will be found in Mr. Muzzy's report.

September 7. Semi-monthly meeting of schoolmasters. Read and explained Genesis 8th and 9th. Was much interested in the various questions asked. "The rainbow is produced by the rays of the sun upon falling drops of rain—why then does God say, I do set my bow in the clouds?" "God made all things—did he make Satan? and why did he give him power to deceive Eve?"—These questions with many others were asked,—not, apparently, with a desire to cavil,—but they seemed to be real difficulties. As to the second, the querist said that a man in his village asked the question, and he wished to know how to reply to him.

FROM MESSRS. TRACY AND MUZZY, AT  
TIRUMUNGALUM.

#### *Idoltrous Custom in the Schools—The Sharnars.*

THE first extracts are from Mr. Tracy's communications. In a letter dated October 1, 1839, he writes—

About three weeks since, my principal schoolmaster in the village came to ask permission for the boys of his school to make a clay image of Pulliyar in the



schoolhouse, and worship it there for a day, after which they would carry it in procession and throw it into the river. To my question, if he thought it would be right to do so? he replied that he thought it was devil-worship; but it was a customary practice in schools, as a kind of holiday frolic, and if he differed from others, he should lose his scholars. I told him I could not give him or his scholars permission to do wrong, especially in a thing so directly contrary to the instructions I was daily giving them. And as to consequences, if he feared God and wished to do good, he would be willing to risk every thing, rather than do what he knew to be wrong. He went away apparently satisfied, and promising to do as I had directed.

In the afternoon two young moodeliars came, evidently under much excitement, to speak on the same subject. They had been to the schoolmaster, and he had refused to have the image made in the schoolhouse. They had given the use of the ground, they said, on which the school-house was built, when no other place could be procured, and had also sent their own children to the school; but they had never expected that I should take such a course as this. I asked them if they thought doing the things they wished to be done would be profitable to their children. They said, no, but it had always been their custom, and they did not wish me to interfere with it now. They had no doubt it was a vain custom and would certainly fall into disuse, but we must go to work gradually, and must ascend the ladder step by step, instead of attempting to reach the top at once. If we should go on at this rate, the people would soon become alarmed, and take all the children from the schools.

They used many other arguments, some of which discovered great shrewdness, and were very firmly set in their purpose; but finding me immovable, they went away in a great rage, threatening to take their children away from the school, and to pull the school-house down, if I did not comply with their request. As they are men of some influence, I thought it probable they might injure the school, for I had no doubt they would make every effort in their power to do us some harm. But thus far it is as prosperous as ever.

The sharnars,\* who form a considera-

\* A low caste extending from this place southward, whose principal business is making a coarse kind of sugar from the palmyra tree. A large proportion of the converts in the Tinnevely mission are of this caste.

ble part of the population of Tirumungalum, have never allowed their children to attend our schools, so that there is not, to the best of my knowledge, a single sharnar boy in any of them. These people held a meeting of their caste some time since, when they determined that no female of their caste should come to the mission compound, or hold the least intercourse with any one connected with us. This, I suppose, arose from the circumstance that Mrs. Tracy and Mrs. Muzzy have each a meeting for females on Sabbath afternoons, which a number of females from the village have been in the habit of attending. The prohibition, however, has not been always obeyed, for the family of one of my native assistants, who lived some time in the midst of them, received many expressions of kind feeling from the sharnar women. "You are strangers among us," they would say, "and though we are forbidden, how can we refrain from shewing you kindness?" "Besides," said one of them, "have we not evidence that your religion is right, and ours wrong? See how happy and comfortable the missionaries and their wives are, and then look at our situation. Why is this, unless because we believe a lie, and are always speaking lies?"

The attendance at worship on the Sabbath has rather increased than otherwise, and, during the past three months, has averaged about one hundred persons. The interest manifested has often been very encouraging, but in most cases there is reason to fear that the preaching of the gospel has been like water spilt upon the ground which cannot be gathered up. Still our hope is on high, and we desire to be ready for the coming of our Divine Master in mighty power among this people. The signs of the times seem to indicate that he is about to do a great work among the nations, and why may we not hope that we shall be visited in mercy?

#### *Visit to Viruthuputty and Siva-Kasi.*

Accompanying the letter, is a journal of a short tour made by Mr. Tracy in October. The first extract from this journal was written at Viruthuputty October 26th. He had left Tirumungalum in the evening in a palankeen, accompanied by a native assistant, and arrived at this place at two in the morning.

While walking I was met by a well dressed aged man, who accosted me very civilly, and accompanied me in my walk.

Before leaving I offered him a book, on receiving which he said he already knew something about Jesus Christ, and then gave a very clear and distinct account of his history, from the appearance of the angels to the shepherds announcing his birth, till he was finally betrayed by Judas and put to death. My surprise and pleasure were very great on hearing these things from the lips of a heathen already on the verge of the grave, and I endeavored to urge upon him the importance of making this Jesus, of whom he had so much knowledge, his trust and Savior before the little remnant of his days should fly away and leave him without hope. He listened seriously, and promised to read attentively the books he had received, and to speak of the glad tidings they contained to his neighbors and friends; and before I left I saw him sitting with several around him, fulfilling the promise he had made to me.

Viruthuputty is a large village containing probably not far from 8,000 inhabitants. Of these the majority belong to the sharnar caste; the next in number are the Mussulmans, many of whom are engaged in manufacturing various fabrics of cotton, for which the place is somewhat noted. After the Mussulmans, the barbers are said to be the most numerous caste. The village is important, not only on account of its own size, but as being the centre to which the population, for a considerable distance on every side, constantly flock for purposes of trade, etc. The distance from Tirumungalum is seventeen miles south.

Left for Siva-Kasi at nine o'clock in the morning. The heat of the sun was intense, and our road led us most of the time through a tract of cotton soil, which the recent rain had rendered almost impassable, so that our progress was very slow. The occasional delays made by the bearers afforded several favorable opportunities of distributing books, and conversing with the people; and it was pleasant to find that ourselves and our object were known even at this distance from our station.

Reached Siva-Kasi, thirteen miles southwest from Viruthuputty, about three o'clock, P. M., having passed nineteen villages, varying from ten or fifteen to one hundred and fifty houses. Some of these were on the road, but most of them a half mile or mile distant from it. A large native choultry on the south side of the town afforded a comfortable resting-place. It is situated on the side of a tank, which is surrounded on every side by flights of stone steps, and pleas-

antly shaded by large trees. We had scarcely stopped before a number of persons came for books, among whom we recognized some who had called upon us at Tirumungalum. After an hour's rest, we went into the town, and took our stand in the porch of a temple, where we were soon surrounded by a great crowd. We read and talked with the people for some time, and then began to distribute our books, but very soon the crowd became so dense, and the clamor so loud, that it was difficult to distribute them with discrimination, and we returned to our resting-place. It is but justice to the people to remark, that amidst all this confusion, there was not the least exhibition of rudeness or disrespect toward ourselves or our object.

27. Arose early, but found a number of persons already waiting for books. I had intended leaving this morning for Streevellpootoor, a large village ten miles west from Siva-Kasi, but the people came in such numbers, that I was induced to alter my purpose, as my supply of books was scarcely half sufficient to meet the demand here. After most of the books were gone, except a few I had reserved for the villages on the road home, I was several times obliged to shut myself up closely in my palanquin to escape the constant importunity of the people.

Siva-Kasi is a large town, not far from three quarters of a mile in length, and containing about 15,000 inhabitants, as near as I could judge. I was informed that there are ten or twelve Tamul schools in the place, and the Tinnevely mission have also a school of thirty children here. The teacher of this school came to see me. He was just setting out for a place twenty miles distant to receive his wages. He said the missionaries visit the school once in three or four months, and a native catechist or superintendent about once in two months. There are said to be as many as forty villages within six or seven miles from the town, which I think very probable, as I saw seventeen in one direction, within a distance of eight miles.

Left Siva-Kasi at half past two, P. M. Soon after getting out of the town, the towers of the temple at Streevellpootoor became distinctly visible; they appeared to be as large as those at Madura. The road led through a district covered as far as the eye could reach with luxuriant vegetation and pleasantly interspersed with topes and villages. In some of these villages we found native schools and gave away a few books.

Mr. Tracy returned to his station the next day.

Some extracts will now be made from Mr. Muzzy's journal.

*Incidents of a Tour to Tiruchuly, Arupucotta, and Vithrupittee.*

The occurrences first noted were at Curreseperthee, a mile and a half from the station. The distance of Tiruchuly is twenty-five miles, and that of the other two places named above, twenty and seventeen miles—southeast and south from Tirumungalum.

August 4. Companies of visitors began to call before six o'clock this morning, and continued to crowd the verandah with little intermission until eleven o'clock, when our English prayer-meeting commenced, and it became too hot to travel. The desire for books, especially for the Almanac and Gospels, was encouraging. The people listened and read most of the time, and none showed a disposition to cavil, except a company of young men from Tirumungalum who had often been with us.

15. Reached Tiruchuly about half past seven this morning, where, soon after, I had the pleasure of meeting Mr. Ward. Before we were fairly in the rest-house, the people came about us in crowds, and continued to come and go all the time we staid. It was with difficulty we could get any food or rest. The importunity for books was so great that we in a short time gave all and even more here, than was their share of what we have brought with us, although some one was reading or talking much of the time, so afraid were they that they should not receive a book, that but little could be heard, except their solicitations. When we left, which was about five o'clock, P. M., the people followed us nearly a mile, and would not be satisfied at all with a negative to their importunities. This village contains probably between three and four thousand inhabitants, and I do not know as a missionary was ever here before. Oh that the Lord would send laborers into the harvest.

On the plain near this village we counted from one place ten villages, some of considerable size. In Tiruchuly is a temple dedicated to Tirumali Lingum (Beautiful Lingum) in which the only object of worship is that detestable object the lingum. It bears evident marks of having been built in an age when the art of sculpture was much better known than at present. The statues of gods and heroes in granite exhibit a proportion and finish, that I have seldom seen. At seven o'clock in the eve-

ning we arrived at Arupucotta, seven miles distant from Tiruchuly, which is said to be a larger town than that; and the size of the bazaar through which we passed justified the assertion. Although the rest-house was some distance out of the village, we were soon surrounded by a multitude of eager applicants for books, and it was with much difficulty that I retired from them, even when we had talked and distributed books till a late hour. Here too is a field which needs a cultivator much.

16. Set out this morning at quarter before one o'clock and arrived at Vithrupittee about eight, A. M., a distance of fourteen miles. This village cannot, I think, contain less than 8,000 inhabitants. It stands on the main road from Palamcotta to Madura, and is surrounded, as we were informed, by a large number of villages. We saw many fine streets shaded by a row of trees in the middle, the branches of which reached the houses on both sides. As near as we could ascertain, about one fourth of the inhabitants are Mohammedans. The manufacture of cotton cloths flourishes here to a considerable extent.

In a beautiful grove, a short distance from town, we counted eleven webs extended some one hundred, some seventy-five yards in length, and the workmen were passing backwards and forwards in preparing them for the shuttle, with a briskness that gave much animation to the scene. There are, we were told, eight or ten schools in the place. Having left a box of books near a temple with a man to watch it whilst we went through the town, we found, upon our return, that many persons had collected about them, who, with the throng that followed us, filled a large space around us, and the supply, with the exception of a few copies in our palankeen, went in a short time, although we gave to very few who did not read of what they received. The joy manifested in some instances was considerable. Having received all they could obtain for themselves, they hastened for their friends to have them share in their prize. At about three o'clock, P. M., we set out for home, surrounded by so great a crowd that we could scarcely move. After every scrap of a book we had about us was gone, they followed us for a considerable distance, some in the hopes of obtaining books, and others out of apparent politeness. On our way home we passed nineteen villages within sight of the road, and some of them were of considerable size.

Our whole route, a distance of sixty-two miles, has been upon the same great plain on which Madura is situated. Although the soil is not rich, as in the immediate vicinity of the rivers, yet at some seasons of the year the view is pleasant, as a very large portion of the country is covered with grain.

25. This morning a devotee came for books, which is not a very common circumstance. He was a man of some learning and shrewdness, which he had in part acquired among the English missionaries on the Malabar coast. His long hair, which had been done up in his cloth, he took down at my request; it covered his shoulders and much of his back. He read fluently. On urging him to turn from his course, which he knew to be foolish and vain, we told him of some of his caste who had done so. He pleasantly replied, "When you sow a field of rice, there will always be some blasted stalks if it be ever so good. Although these things are vain, yet it is as much my caste to be a suniasy, as yours to be a christian, and my people would as soon turn me out of caste for changing my mind, as yours would you; then how could I live?" He had been to many holy places, and trusted in the efficacy of pilgrimages to wash away his sins. When he departed, he was very careful to perform his devotions over an altar of Siva, which he carried with him, for having polluted himself, by coming upon our premises.

30. A man came this morning from a village about fifteen miles southwest from this place. His object was evidently a selfish one, yet his conversation showed a knowledge of our object and labors which we have rarely met with. He said he had received some of our books sometime since, and being rather impressed with their contents, he had obtained others, and read to the people, who supposed him out of his senses; but he said he charged the people with folly, and showed that his charge was true. "What," says he, "do you not worship gods of stone? Do you not know that they cannot assist you? They have arms but they cannot move them; so they have feet, but can they walk? They have ears also, but who is so foolish as to say they can hear? Why then is it not very vain to pray to them? They have mouths to be sure, but can they eat? The priests who carry off the rice and cocoa-nuts you offer to them, would laugh at the supposition. Those gods are nothing but stone, what can they do? Now if you come to the christian religion, you

will not be required to break your caste, you need not eat in their chatties (leather vessels,) nor sit on their mats, nor leave your present occupations; all you will be required to leave is your sins, and your bad dispositions which make you miserable, so that you may be happy not only in this world, but in eternity." He said much more of the same import. Many of the people are very ignorant on these points.

September 2. Found upon opening my study door at an early hour this morning, that a company of men had been waiting some time for books. Soon after they had been supplied, another company came, and so they continued to come with little intermission, until eleven or twelve o'clock. The interest manifested in the books read, and in what was said was pleasing. Many books have been taken by people scattered over much of the country south and west.

#### FROM MR. CRANE, AT TERUPOOVANUM.

Mr. Crane, under date of October 9, 1839, describes the case of

#### *A Native Convert admitted to the Church.*

The last quarter has been one of interest, especially to this station. The Lord has made the way clear for us to organize a church here. The second Sabbath in September was a day, the memory of which will not soon be erased from our minds. One from among the heathen then, for the first time, took his seat at the sacramental table of our blessed Lord. It was a solemn hour. In the presence of nearly a hundred witnesses he received the ordinance of baptism, and avowed himself a follower of the meek and lowly Jesus. This is the one, of whom I have previously spoken as superintendent of schools at this station. The adversary could not lose a man of his standing and influence without making an effort to regain him. The first instrument he made use of was the man's wife, who, at this act of her husband, raved and raged like a mad woman; and in her frenzy left his house, declaring that she never would return, and went to the house of his mother, a distance of ten or fifteen miles. He immediately wrote to his friends to detain her there, till they should either hear further from him, or see him. In the course of three or four days he went to see if he could not induce her to return with him. On his arrival he found those whom he considered his friends assuming a hostile attitude;



and such was the nature of their hostility, that they would neither speak peaceable to him, nor suffer him to enter their houses, nor even furnish him with a dish of rice. His mother alone, of all his relations, retained her affection for him, and kindly took him in and fed him. For this act of kindness to a christian son, her other children and relations assembled and formally deposed them both from their caste, (than which a greater calamity could not befall a Hindoo;) the son, for having embraced Christianity, and the mother, for owning and giving him food, after his public testimony against idolatry. Finding that threats and desertion of friends failed in turning him from the christian faith, his father-in-law, who has been most virulent against him ever since his connection with the missionaries, suddenly changed his course, and is now making trial of flattering words, and offering him a situation in government cutchery, with wages considerably in advance of what he receives from us. What effect these trials will have on his mind, time only will show. Though we hope with trembling, we cannot but hope that he will, through the grace of God, come out from them all purified and strengthened.

We have now several applications for admission to the church. One or two individuals will probably be received in the course of a few months. May the number of inquirers be greatly increased, and conversions be multiplied.

### Maharattas.

#### HARIPANT'S ACCOUNT OF HIS CONVERSION TO CHRISTIANITY.

In the last number of this work, page 263, was inserted a communication from Mr. Ballantine, of Ahmednuggur, giving an account of the conversion of two young brahmins in that city, and of their admission to the mission church. Mr. Ballantine has also forwarded a statement, written by Haripant, the younger of these two brahmins, in which he gives an account of his own conversion. It was addressed to Mr. Ballantine, and by him translated into the English language. As exhibiting the character of the young man and the manner in which his mind was brought under the controlling influence of christian truth, it will be interesting to the reader.

#### Former Attachment to Hindooism—Inter-course with Pundits.

When I first engaged in Mr. Abbott's service, my mind was altogether worldly.

I however endeavored to live a moral life, and conform my conduct in all respects to the Hindoo shastres. Afterwards, when placed over a school, I taught the boys those things which they were required to learn from the school-books, because it was my business to do so, and not because I thought the instructions given them entitled to regard. Some things indeed I regarded as true, but others as ridiculous. Of the ten commandments, the six last I considered excellent, but not so the four first. For the first commandment declares that there is but one God, and all other people (besides Christians) believe in the existence of many gods; and further, the actions and greatness of these gods are described in the shastres. In the second commandment the worship of idols is forbidden, and yet those incarnations of god which have appeared on earth both established idols, and honored those previously established. In the third commandment it is forbidden to take the name of God in vain, but the shastres speak very differently; they say that the *amrit*, or ambrosia of the gods, if taken knowingly, will make one immortal, and if taken unwittingly, will produce the same effect. So the name of god repeated, from whatever cause, or with whatever design, confers great merit.\* The fourth commandment requires men to observe the Sabbath day, but our shastres say nothing of this, and I regarded it as of mere human origin. After some days I began to think that God was without form, as represented in the books which I was teaching; but I thought also that idols partook in some way or other of the divine nature. About that time a wealthy native, of most respectable character, residing near, was accustomed to come to the school-house, and would ask me to read to him some of the stories contained in the school-books. At different times I read to him the whole story of "Henry and his Bearer," and he assented to every thing contained in that book, declaring that it was all correct,

\* The idea that the repetition of the name of god, from whatever cause, confers great merit, is very common in the Hindoo writings. "The name of god is a fire which burns up (literally reduces to ashes) all the sins of those who repeat it." A story of one of their principal saints, the author of the Ramayan, is in point here. He was at first a common highwayman, but being brought to reflection, and inquiring what he should do to become free from sin, he was told by his instructor to repeat the name of Rama. He replied that he could not. He was then told to repeat the word *ma ra* (meaning kill) which furnished the sounds of the name of the God only in the inverse order. This he could very easily do from the nature of his previous occupation. The result was his complete salvation and great honor.—Mr. Ballantine.

but Hindoo customs were so different, it was difficult for any one to forsake idolatry. I was not at that time prepared to go so far in giving assent to what I read.

Some time after I came to Nuggur and was employed in connection with you. From the instruction which I heard I soon began to understand that there is only one God, that there is no other beside him. I was convinced of this both from the Hindoo writings, and from the reflections of my own mind; but for fear of others, I still continued to worship idols. About this time, having been led to think much of the comparative merits of the Hindoo and Christian sacred writings, I came to the conclusion that the Hindoo shastres were written by wise and good brahmins, who enjoyed the favor of God, and who must have been assisted by him in writing what they did; and I thought too that I should be committing great sin, if, without good grounds, I found fault with our sacred books, with which I had so little acquaintance, and of which I had never read more than a small part.\* Besides, who will dare cast reproach on the visions and revelations received from God by our saints and forefathers, and upon the many wonderful things they were enabled to do? And who will dare despise those numerous saints, saved by walking according to our shastres, as the poorans relate? Such were my reflections. It also occurred to me that the Hindoo writings were filled with all the embellishments of poetry, and contained various rules of conduct, and various discussions with regard to doctrine and duty, and above all many wonderful stories of gods and heroes; whereas in the christian shastres were only such stories as boys repeat to boys. They contain no poetry. The reading of them afforded no pleasure, and conferred no merit.† In what respect then were they more than common books? I then came to the conclusion, that if I desired salvation, it was only necessary to lead a moral life, walk-

\* It is generally mentioned in the beginning of every book among the Hindoos, that those, who, without knowing the whole, find fault with any part, are guilty of great sin, and will undergo severe punishment. As very few Hindoos are acquainted with their sacred writings, they fear to express their opinions on the subject of religion, if at all opposed to their books, lest they become liable to the punishment threatened in such cases.—*Mr. Ballantine.*

† Haripant had at that time read but a very small part of the Bible. His reading had been principally confined to the gospels. After he came to live with me, we read together parts of Isaiah, and many of the Psalms. These both he and his brother very much admired, especially some of the prophecies with regard to the extension of the church.—*Mr. Ballantine.*

ing according to the Hindoo shastres, and I should obtain it as well as others. My mind was now sunk into a state of insensibility, and I began to abuse the christian Scriptures repeatedly. About this time I was in the habit of meeting with a small company, consisting of the pundits and school teachers connected with the mission, and of some others; and our conversation, when we met, would generally be in ridicule of Christianity, and of the efforts of missionaries. The pundits would often remark that the missionaries had come here with the design to take away the turbans of the people, (that is to make them Christians,) but they would soon find their efforts unavailing, and return home with shame. The puntojees, or school-teachers, would also remark that so long as they received their pay, and were required to do nothing contrary to their religion, they were determined to continue in the service of the mission; but if any thing of a contrary character should occur, they would go away at once.

#### *Doubts respecting his Religion—Study of Christianity.*

Many days thus passed along without any change in my feelings.\* At length I began to learn something of the principles of geography and astronomy, and soon perceived evident proof that the Hindoo writings contain many things false on these subjects. I soon understood that the sun, moon, and stars were no gods, and that all the stories related of them in our shastres are mere fictions. At that time, leaving the company of pundits and puntojees, I determined to study more of mathematics and natural philosophy, in order to satisfy myself on this subject; and I continued nearly all the time, both night and day, at your house. These people then began to hate me, and to say to me in derision, "Why do you not come and meet with us as usual? Though you flatter the padre sahib as much as you please, you will not get from him one rupee more than your usual pay." I told them that I went on my own business, and as to my regular duties, I was doing no more than I had always done. They then directed me never to assent to what might be said on the subject of religion, but to reply that I was determined to do as our fore-

\* The period during which these circumstances occurred was probably that in which he exhibited that irritability of feeling when spoken to on the subject of religion, as mentioned in my account.—*Mr. Ballantine.*

fathers did, and not to act in any way contrary to the customs of our people. They further added that if I continued to go to your house as I had done, they would expose my conduct and disgrace me among my own people. From this I saw that these men were very much afraid that I should become a Christian. The consequences to them would be by no means agreeable. After this I did not go much among them, as the lightness and ridicule with which they treated Christianity and every thing connected with it, no longer suited my feelings. After this God had great mercy on me, and fixed your instructions firmly in my mind. I then began to think it necessary to attend to the subject of religion, as it was one of great moment. I now commenced reading the Scriptures and reflecting on what I read. I could perceive nothing there unworthy of the character of God. They were not indeed filled with romantic stories, or with the embellishments of poetry; nor were they written to secure celebrity to their writers. But their evident object was to promote the welfare of men. Still I did not examine the matter with sufficient attention. One Sabbath afternoon you asked me privately what were my feelings on this subject. After a little conversation many new thoughts arose in my mind, and I began to feel as I had never before done. What you then said made a great impression upon me, and day and night I thought of it. From that time it was my habit to go alone and pray to God, asking him to show me plainly which were the true Scriptures, and on whom I should believe in order to be saved. I prayed too that he would not only show me the way in which I should walk, but also enable me to walk in it, whatever dangers and difficulties I might meet with. When you first shewed me the paper on which I afterward signed my name, I felt great doubt about it; but after some reflection I became perfectly satisfied that what was written there was for my benefit. On these subjects my thoughts were now constantly engaged.

Sometime after my mother made a pilgrimage to the Godavery, while I remained at home alone. On this account the pundits and other shastrees abused me. The thought arose in my mind whether they did this because they had such belief in the merit of a pilgrimage to the Gunga, or whether they were influenced by views of self interest. To ascertain this matter, I asked Waman

Josher\* whether I could not do something (even though I had remained at home,) equivalent to going to the Gunga? He told me that if I should invite a brahmin to my house at the time when my mother on returning would perform the usual ceremony at the conclusion of a pilgrimage, and if on that occasion I should give this brahmin a present or reward, it would amount to the same thing. I immediately concluded that it was better to give a few pice than suffer the constant annoyance which these people were giving me daily; and after my mother returned, I gave this Waman Josher a quarter of a rupee. No one after that said a word to me about not going to the Gunga, and I understood from this that the requirements of the Hindoo shastres were fulfilled by giving something to the brahmins.

While you were gone to Bombay my mother went on a pilgrimage to Poona and Wye. Previously to this I disliked very much to perform idol worship, and for the most part had forsaken it. But after that I never worshipped idols. After your return from Bombay, when we went to Peythan, my mind was becoming more and more decided; but from what I saw on that tour I began to understand the character of the brahmins and of the great places of pilgrimage better than ever before. My new views were very much confirmed, and I began to wish that you would send me away from Ahmednuggur to some other place, where I could maintain my opinions without danger.

#### *Abandonment of Idolatry and Adoption of the Christian System.*

I had before this spoken to my brother on the subject of religion, showing him various proofs that the christian religion was from God. He said that he would reflect upon it, and even gave assent to what I said. The next month (February) you gave him business in Nuggur. I now became perfectly satisfied that there is only one God, one shaster, one Savior, and in these I must believe or be lost forever. My brother came to the same conclusion. My mother, seeing that I would not worship idols, told me that my conduct was very improper, and that it was wrong for me to forsake idolatry. I told her that I did not think so, that I could not worship idols because they

\* This Waman Josher was a very bigoted brahmin in our employ at that time as a writer.—*Mr. Ballantine.*

were no gods. I then began to think that if you would take me to some other place, and then admit me to the christian church, I should be glad. But I did not wish to become a Christian here, as almost three fourths of Nuggur were my friends and acquaintances. I feared too that my mother would injure herself in some way, and this gave me great anxiety.

One day I was thinking of these things, and some of the thoughts which occurred to my mind I will mention. I thought that death might soon overtake me, and if so, what would be my portion? I shall doubtless be judged according to my conduct here. What then can I expect in the world to come? I then thought of the happiness of heaven, and of the endless torments of hell. I reflected too that only they who love God and do his commandments can obtain the happiness of heaven; while, on the other hand, he will punish with everlasting destruction all those who disobey him, and who act as if there was no God. I then asked myself to which place I preferred to go? And I reflected that if I desired to go to heaven, I must obey God. I saw too that I could not obey him as I should do, that I had never obeyed him as I ought, and of course deserved to be punished forever. And I asked myself whether I could endure that torment? and if not, then what must be done? The means decried in the Hindoo shasters I could not depend upon, for they were not becoming the character of God, and did not tend to glorify him. I saw also that if I was able to keep the law of God, there were no means of obtaining forgiveness for past offences, unless through Jesus Christ. I then thought of his life and instructions, how they became his character as a Savior, and of his promise to save all who would believe in him. I felt that salvation was desirable, rather than endure eternal misery. Then the thought of the difficulties which must be encountered occurred to my mind. Still how small is the pain which I can ever endure here; and shall I give up a pearl for a cowie?

Such were my reflections. It also suggested itself to my mind to put off the subject a little longer; but I asked myself, what confidence can I have of tomorrow? and if death comes, what will be the consequence? I still wished to go to some other place, but prayed to God to do every thing just as he would have it, and desired him to take away the

sinfulness of my heart, which was my great obstacle.

My mother now began to think that both her children were corrupted and perverted. We, however, determined not to leave home, but continue there, if possible, pursuing the course we thought to be right, although she did many things which gave us much annoyance. She went round to the neighbors, telling them with tears of all that we were doing, and brought many friends to come and converse with us. We always conversed with them willingly, telling them what our determination was, and the reasons of our doing so. Our mother at length told us that if it was not our wish to worship idols, we need not do so, but we must not let it be known abroad; and on great days, when great ceremonies were to be performed, she wished us at least to sprinkle a little water, as if performing the necessary rites. We told her that we could not do so; that it was impossible to keep our feelings and conduct secret from others. Finding that we did not regard her entreaties, she called together the court people to converse with us. She had one day asked us whether we dared repeat those opinions which we professed to maintain before the great brahmins. We replied that if any one would talk with us calmly and properly, we were ready to give proofs of the correctness of our views. Hoping that we would be terrified by a large assembly of great brahmins, she collected together the principal court shastree, the shiras-teedar, and a number of wakeels, with various relations, and requested them to bring us back to the Hindoo religion. We saw they were exceedingly angry, and determined at once to say nothing in reply to their abuse, knowing that it would only increase their rage, and perhaps lead them to use violence toward us. We accordingly listened in silence to their angry words and their threats. But after the principal men had gone, our relations began to talk with us on the subject, and we conversed with them. After some conversation we sat down to our breakfast, and our mother then told us not to come to your house, but to stay at home, and she would give us work. On account of all these annoyances, and from fear of some plans, which I overheard in the night, of their intending to injure me, I determined to come and live with you.

After giving the foregoing translation of the account written by Haripant of his own pro-



gress in the knowledge and belief of the christian religion, Mr. Ballantine says—

In conclusion I would remark, that this account was drawn up by Haripant after I had prepared my account of the circumstances of the conversion of these two young men, and I have been pleased to see how very much Haripant's impressions with regard to various things accorded with my own. Both this account, and the one drawn up by Narayan respecting himself, were very satisfactory to us, showing as they did, the correctness of their views and feelings on the subject of religion. Would that we could see many more exhibiting such evidences of a change of heart among this people.

### Nestorians.

LETTER FROM DOCT. GRANT, DATED OOROOMIAH, DEC. 20TH, 1839.

ON page 218 was inserted a letter from Doct. Grant, written while he was at Julamerk, the metropolitan village of the independent Nestorians, expressing the opinion that the hundred thousand Nestorians of the mountains were accessible and ready to avail themselves of the instructions of missionaries. In the letter given below, written after his return to Ooroomiah, and having fully conferred with his brethren there, he goes into the subject more fully, and shows that the feelings of the patriarch and of this portion of the Nestorian community generally are such, and such is the apparent crisis in their affairs, that no time should be lost in establishing an efficient mission among them, furnished for entering on all the departments of missionary labor. The circumstances of the Nestorians being such, and the openings for missionary labors among them being so promising, the Board will feel called upon by the voice of divine Providence to send a mission into that field with as little delay as practicable. The reasons for such a measure originating in the native character of the Nestorians, their early efforts in propagating the gospel, the great advantages which their location would afford them in prosecuting similar labors in future, together with the dangers to which they are now exposed by the assaults which the Romanists are making upon them, will strongly commend themselves to the christian community.

#### *Reception by the Patriarch and People— Secluded Location—Their early Mis- sionary Labors.*

On the 7th instant I arrived safe at Ooroomiah, after an absence of more than

eight months. Having made a difficult and perilous tour through Armenia, Mesopotamia, and Assyria, I am once more among my fellow-laborers in Media.

On the 7th of October I crossed the ruins of Nineveh, and the next day entered the mountains of central Koordistan, in which I spent the two most interesting months of my life. My visit of seven weeks to the Nestorian patriarch, and the numerous population of those almost inaccessible mountains, where no European had ever penetrated, will, I trust, result in consequences which shall make angels and men rejoice and give glory to God. The way now is open, from this side or the other, into that most important and promising field; and I trust the day is not distant when the voice of the heralds of salvation and the high praises of our God shall echo and re-echo through all those glens and rocks and valleys; and when from every hamlet and village healing streams shall flow forth to make the desert rejoice and blossom as the rose.

So entirely had the Lord prepared the way before me, that I not only travelled in perfect security through the wild mountains of the careless Koord; but even their chiefs, whose hands were so recently stained with the blood of the unfortunate Shultz, the last, if not the, only European traveller who had entered their country,—even these sanguinary chiefs treated me with the greatest kindness and attention, and repeatedly urged me to return and take up my abode in their country. Among the mountains of Tearey those independent Christians, who had been represented as more reckless and savage than the wildest Koords, welcomed me as a brother and benefactor, making me feel more at home than I had done in all my route before. The only one of that tribe I had seen was one whose eyes I opened more than a year ago, and in the first village I entered, I was most agreeably surprised to see him come with a cordial welcome, bearing in his hand a pot of honey in token of gratitude for the restoration of his sight.

For nearly five weeks I was a guest of Mar Shimon, 'patriarch of the East,' with whom I had most interesting conversations on the subject of the improvement of his people and raising up from the midst of them many preachers of righteousness, who should go forth with the glad tidings of life and salvation to the dying millions of this benighted portion of the earth. The response which the patriarch gave was most encourag-

ing, and I only regretted that I could not at once commence with a band of faithful missionaries, and open schools in every large village, in some of which are not less than four thousand native Christians; and in various ways prepare the ground and sow the seed, which should spring up and bear fruit to everlasting life—nay, I should rather say, reap the abundant harvest which is fully ripe and fast falling into the earth; for many centuries ago was the good seed sown here by the apostles or their immediate successors, while the ground was watered by their prayers and tears.

Long before the blood-stained banners of Mohammed waved over these devoted lands, churches had been erected, which still remain as monuments of the zeal and enterprise of those early disciples of our Savior; and it seems as though the everlasting mountains were, by a special providence, raised around them as walls and bulwarks to defend them against the sword of the destroyer, which swept over every other portion of these countries with desolating fury. Amidst all the devastating wars and commotions which have raged around, this chosen band has been kept as in the pavilion of the Most High. Verily 'the earth helped the woman' when the serpent cast out of his mouth water as a flood to destroy her.

So difficult of access is this asylum of the Nestorian church, that I was obliged to walk for three days, while passing through their country, the roads being too difficult for the hardy mules trained on the ground to traverse them in safety. And you may judge of the strength of the outposts, when I tell you that one of their castles, which, as tradition says, was occupied as a strong hold during the time they were beset by the armies of Mohammed and Omar, were ascended by means of iron pins driven into the lofty perpendicular rock on which the fortress was built.

Continually was the comparison forced upon me between these sons of the Assyrian mountains and the Waldenses of the Alps, both alike pursuing the light of the Bible in the midst of the deep darkness which reigned all around them; and most confidently do I hope that the Nestorians will prove to Asia what the Waldenses were to Europe—a bright morning star ushering in a yet more resplendent and glorious day.

As I told the patriarch and his people of the low state of the western church in those dark days, a new hope seemed to kindle in their bosoms; and more than once did they, in allusion to the parables

of our Savior, say that they trusted there was still a 'little leaven' in those mountains, which, by God's blessing, would yet be widely diffused. Though they were now as 'a grain of mustard seed,' yet when watered by the dews of God's Spirit, their branches might spread over all these lands.

They often spoke of the early labors and success of their forefathers, and eagerly drank in the encouragement I presented to put forth untiring efforts and prayers for a return of those golden days, when, as they themselves say, their missionaries, churches, and schools were spread throughout the East, even in India and China, remnants of which they confidently believe may yet be found in those remote lands. In the bold independent bearing of the Nestorians of the mountains I saw abundant evidence that they were the true sons of "the missionaries of Balch and Samarcand," who, according to the testimony of the infidel Gibbon, "pursued without fear the footsteps of the roving Tartar, and insinuated themselves into the camps of the valleys of Iman and the banks of the Selinga."

If in the early age of the church, according to the same writer, "In their progress by sea and land the Nestorians entered China by the port of Canton and the northern residence of Singan," and were found in great numbers on "the pepper coast of Malabar and the isles of the ocean, Socotora and Ceylon," what may we not hope from their dauntless and untiring zeal, when the power of the press and all the increasing means of modern times are brought to their aid? My soul is fired in view of the prospect.

#### *Openings for a Mission—Importance of its early Establishment.*

But then there is a great preparatory work to be done, and it must be done without delay. We must not shrink back in view of difficulties and dangers. If the Nestorian missionaries "pursued without fear the footsteps of the roving Tartar," we must without fear enter their mountain fastnesses, pour the light of life around their pathway, arouse and direct their dormant or perverted energies, and under the Captain of our Salvation lead them forth to conquest and to victory.

No effort must be spared, no time should be lost. Men of giant-like faith and energy must give themselves to the work. Every thing combines to render this field one of the most important and interesting that we can possibly conceive

of. The early history of the people, their relative geographical position, their present character and eagerness for instruction, their adherence to the word of God as the rule of their faith and practice, and the portentous signs of the times in these lands indicate some momentous crisis, in which a host of faithful soldiers of the cross should bind on their armor and prepare for the approaching conflict. Motives the most weighty and encouragements the most cheering urge us onward.

The way, I have said, is already open. The distance from Mosul to Tearey is about the same as from this place to the residence of the patriarch. Both roads are travelled by caravans in five or six days. In entering from the other side the protection of the Turkish government is now available. From Salmas is a regular weekly caravan to Julamerk; and with the friendly acquaintance I have formed with the Koordish chiefs, I should have no fear in entering from this side, when the country is quiet.

I will not ask others to meet privations or dangers of which I would not cheerfully partake. Admit that in such a field privations must necessarily be very great; and that life cannot with absolute certainty be insured—are there no blood-bought disciples of the Savior who will count it a privilege to suffer for his sake? I trust there are many such; certainly no others should come to such a field as this. We want the choicest sons of the church for this work. The patriarch and the clergy are to be guided and instructed. Ministers and teachers in great numbers must be raised up. A hundred thousand Nestorians must be fed with the bread of life. Five or six district stations could be at once advantageously formed among the different mountain tribes; while an outpost is very desirable if not indispensable at Mosul. Two stations, at the least, are imperiously demanded as an incipient effort in the mountains, and I repeat, the work must not be deferred.

I cannot now give you all the reasons for my urgency in this matter. Some of them are found in the motives I have presented. I will add one or two more and then leave the subject till a future opportunity.

You are aware that the patriarch, on our first arrival in this country, repeatedly invited us to visit him and his people in the mountains, offering his co-operation in the journey. In our long delay to accept his invitation he had begun to feel himself neglected and would have be-

come alienated from us, had he not been conciliated by my timely visit and the interest I manifested in him and his people. As the head of the Nestorian church, he justly feels that attention is due him; and now that the way is open, he will be satisfied with nothing less than an efficient system of operations in that region, corresponding with what we are doing at this station. As the lateness of the season prevented me from visiting every part of his country, he urged me to repeat my visit in the spring, when he, or one of his brothers, should accompany me to every considerable village, that I might see what could be done. He would then command that schools be opened wherever we desired, and in every way co-operate with us in efforts for the improvement of his people. Let us regard his wishes, and by a prudent course we may secure this all important object. Disregard them, and he will effectually close the doors against our ever doing any thing among the mountain tribes. This will be especially true, if the work is delayed till he sees changes taking place in the sentiments and practice of his people here.

I might urge as another motive for immediate action, that the enemy will strengthen his forces by delay. The papists are preparing for a vigorous struggle. On the west of the mountains they have gained the victory, and no effort will be spared to obtain access to the interior. Already are they gaining some vantage ground. From one of the mountain tribes they have gained over a talented young deacon, who is now at Rome preparing to return as a papal emissary to his country. The malek or chief of another tribe has this year joined the ranks of the papists, and has been using efforts to settle a Romish priest in his district. These are the only changes I heard of among the mountain tribes. But they are important cases, and as signs of the times should not be disregarded. Well did a brother of the patriarch remark in this connection, "You have come late."

Far be it from me to detract an iota from the importance of the station here; all and much more should be done than is doing or can be done with the means at command. But it is utterly impossible to meet the wants of the hundred thousand Nestorians from this point. From the nature of the country there can be but little general intercourse with the mountain tribes. A fact to which I have alluded sufficiently illustrates this—that from the tribe of Tearey, in which

there are more than fifty thousand Nestorians, I have known but a single individual to visit this place, and he a blind man who came to obtain his sight. From Ikhoma, the next largest tribe, I am not aware that a single person has visited us.

Shall we operate upon these mountain tribes through the press? They cannot understand the dialect of the plain, unless it be modified to their wants; and even if books could be made intelligible to them, their pride of superior learning would prevent their receiving our translations, (especially the Scriptures,) unless they have some hand in their revision. The various dialects, in the opinion of the patriarch, can only be reconciled so as to make a single translation acceptable to all, by a convention of learned men from various parts of the country, which he proposes to assemble at our call, after a station shall be formed near himself.

Having presented these general considerations, which may prepare you for immediate and efficient action, when you shall receive a more full and satisfactory report regarding the Nestorian mountaineers, it only remains for me to state in few words what are my future plans and prospects.

Desirous to render my report as satisfactory as possible, I shall propose to the brethren here to send a clerical associate with me to explore the mountains more fully in the spring. In the event of their not acceding to this proposition, I shall propose to go again myself to explore those parts of the Nestorian country which did not come under my immediate observation at my late visit, when the patriarch will accompany me here on my return, and then give the brethren opportunity to confer with him regarding measures for the improvement of his people. Such an interview, I doubt not, will throw important light upon the subject of missionary operations in the mountains and prove highly beneficial to the Prudential Committee and to the christian public.

I am also desirous of revisiting Mosul, as well to secure my journal and effects which were left there, as to collect some further information which may be important to aid you in deciding on the expediency of forming a station there before commencing an extensive system of operations in the mountains. As I can now reach Mosul by a direct road, such a visit, if made, will be attended with but little expense of time or money; nor will my return to America be much, if at all, protracted by the execution of these sev-

eral plans, as I should still make my calculations to be in Smyrna in season to sail in the first fruit vessels, and thus be in Boston in October or November.

My health, I am happy to say, has been much benefitted, if not entirely restored, by my late tour; and I hope to spend the winter here without suffering as formerly from the climate of this place.

#### JOURNAL OF MR. HOLLADAY AT OOROO-MIAH.

#### *Apocryphal Stories—Persian Robe of Honor.*

July 7th, 1839. In the absence of Mr. Stocking, I went to superintend the exercises of the Sabbath-school at Geog Tapa. After the school was dismissed, I sat for an hour or more with Mar Elias and priest Abraham. The former found occasion to relate one of the apocryphal anecdotes of the life of our Savior. He said that it was related in one of their books that when Joseph, with the young child and Mary his mother, was entering into the royal city of Pharaoh, king of Egypt, a voice proceeded from two images at the gate of the city, saying that the King of kings was entering in. Of what person this was said it was not known, as many persons were passing; but when Pharaoh heard of it, he commanded that all persons in the city, men, women, and children, should be made to pass through that same gate. When Joseph and his little family passed, the same voice was heard to utter the same words: whereupon Pharaoh would have Joseph and the child put to death; but Lazarus, who, strange to tell, was present, suggested to the king that a person so poor and insignificant as Joseph need cause him no apprehension. The king yielded to his suggestion, and permitted Joseph to retire.

I told the bishop that I had never seen any account of this, and that I knew nothing about it. He replied that he knew it was not in the New Testament, but the account had been written by those who were witnesses of the fact, and had been carefully preserved until now. After a silence of some moments, priest Abraham, with a look and tone that betrayed incredulity, said, "What was Lazarus doing in Egypt? How came he there?" The bishop answered with some appearance of impatience, "How do I know? He had business there, or he went as other people go." The priest



was again silent for a moment, and then said, "The gospel is enough." "Yes," replied the bishop, "the gospel contains all that is necessary to produce faith; but other things which have been preserved are true." Such a declaration as that of the priest, that "the gospel is enough," is very encouraging to us. Could we bring back the Nestorian ecclesiastics to this simple faith, that the Bible, rightly understood, contains all that is binding on the conscience, and all the truth that is needed for the sanctification of the heart, we should think that a better day had dawned upon this people.

A few days after this conversation I visited the day school at Geog Tapa, as we frequently do all our village schools, to see that the teachers and scholars are in place, and rightly employed. I found both teacher and scholars diligently engaged; but what most pleased and interested me was to find Mar Elias and priest Abraham seated together in the school-room, and engaged in reading the Scriptures, the bishop in the ancient Syriac, and the priest in our English Bible. They were studying the prophecies of Zechariah, and seemed to be comparing the two versions, in order to ascertain the meaning of the prophecy, which they said was difficult to be apprehended.

August 12. The governor sent a messenger to inform us that on Wednesday he would put on a robe of honor, sent to him by the king, and to request our attendance on the occasion. This ceremony, which has been performed yearly since I came to Ooroomiah, is, no doubt, intended for effect on the common people, to produce the impression that his excellency is high in favor with the king, and thus to confirm his authority in the province. I had conjectured that the robes of honor which are thus publicly put on were not always really presented by the king; but I have lately been informed that his majesty the shah makes a profit by it, as he always expects a large sum of money from the person who is honored with the *khalaat*, or robe of honor. The governor of Ooroomiah, for instance, pays a sum equal to from four to five hundred dollars on such an occasion.

#### *Selim Pacha—Persian Dervish.*

13. Received a visit from Selim, the Koordish pacha of Amadiéh, now an exile from the city and district which he lately governed. After the ordinary compliments, he told me that since he had

visited us last, he had set off to go to Erzeroom, but after proceeding as far as Khoy, he found that it would be unsafe, on account of the state of Turkish Koordestan, to go on. He said that he was still desirous to go to Erzeroom, and that his object in visiting me to-day was to borrow a suit of clothes, that he might have suits made for himself and servants exactly like them. By this expedient he hoped to be able to travel without danger, using the Turkish language on the road, as any foreigner in such a dress might do. I felt, at first, very willing to oblige him; but before I had promised to do so, he added an injunction that I should not tell the governor or any other person that I had given him the clothes, or that he expected to use them. Not liking his injunction of secrecy, I inquired his object in going, and why he was unwilling that I should speak of it. He said it was reported that Ibrahim Pacha, after defeating the Turkish army, was advancing upon Erzeroom, and had perhaps already taken the place; and he avowed his intention of offering his services to Ibrahim Pacha. I inquired whither Ibrahim Pacha was going. He answered that he would probably proceed towards Russia and make war with the emperor. On my replying that this was very improbable, that the Egyptian was not able to cope with the emperor, he concluded by saying that if he did not go to Russia, he would come here. Now, pacha, said I, if you think that Ibrahim Pacha would make war with Persia, and you wish to join him, how can I aid you without offending the Persians, and, in particular, displeasing the governor, who has treated us very kindly? At this reply, he started like a man surprised, laughed, clapped his hands familiarly on my knee, and exclaimed, "Khobe, Inglese," i. e. "Well done," or "well said, Englishman;" but he immediately added in a different tone, "Are you afraid of the governor? and are you not Englishmen, friends to Ibrahim Pacha and the Egyptians?" I replied that we were not English; and that it would be very ungrateful in us to take part against the Persians, as well as improper for persons of our profession to take any part in political intrigues. As soon as he was satisfied that we were not English, he ceased to urge his request, and took his leave without any marks of displeasure.

14. His excellency, the governor, attended by a company of soldiers, and a crowd of horsemen, and men and boys on foot, rode in state to an old palace and garden near the city, the place appointed

for the ceremony of putting on the robe of honor. Horsemen and footmen pressed on, pell-mell, where the road was narrow, so that it seemed wonderful that the latter escaped uninjured. Wherever the road was skirted by open uncultivated ground, the young men would leave the road to exhibit their skill in horsemanship, charging, wheeling, riding at full speed, and some brandishing spears with much dexterity. Among them, Selim Pacha of Amadieh, mounted on a fine Arab horse, and his Arab servants dressed in a remarkably gay and picturesque costume, were most conspicuous. After arriving at the palace, and putting on his robe in a private room, the governor made his appearance, shining with gold and tinsel, and took his seat next to the high mollahs. The king's letter was then read in a most pompous tone by one of the mollahs, to whom the part had been assigned: after which a quantity of sugar-candy and coarse loaf-sugar was distributed, and the company soon after rose and accompanied his excellency to the city. On the way to the city, I was at one time near to Selim Pacha, who significantly remarked to me, "They have no cannon." They had indeed only one in use on the occasion; and this Koordish chief did not overlook such a circumstance in estimating the power of the provincial government.

15. Received a visit from a Persian in the garb of a dervish. He reported himself to be a prince who had fallen from his high estate into extreme poverty; and though some doubted the truth of his statements, he was in company with Persians of good rank. He had once before visited us in company with prince Malek Mansoor Meerza. He declared that it was his intention, after a week or ten days, to go to England, and wished to know whether it was my opinion that he would be well treated by the English—whether the queen would receive him kindly (i. e. as a prince.) From other conversation which took place at the time, I found that his object in going to London would be to obtain a salary from the munificence of the English government. I informed him that I was not an Englishman and could give him no information on the subject; and recommended to him, if he wished for advice, to apply to some officer or subject of the English government. He spent some time with the two young khans who accompanied him, in looking at our maps, globes, and electrical machine, and then took his leave.

### *Nestorians of the Mountains—Messenger from the King.*

16. Returned Selim Pacha's visit. I felt desirous to show him such attention as was due to his rank, more especially because I had not complied with the request which he made a few days before. He received me very politely and conversed a great deal on different subjects. With respect to the Persian language, which he used at the time, and which he speaks very well, he said that it was so nearly related to the Koordish, that his Arab servant who spoke Koordish, but not Persian, understood every thing which he, the pacha, was saying to me. I asked him a number of questions about the Christians, of whom he said that there were many in his country. He said that some were Catholic, some Jacobite, and some Nestorian: that of these, the Catholics were the most numerous; but that there were also many of the other two classes. He knew very little about the patriarch, Mar Shimon, who resides near Julamerk; but said, to use his own expression, "That he was nothing to the catholic patriarch or bishop of Mosul." He declared that the latter paid him a yearly present of 1,000 tomans, equal to 2,500 dollars. Of all the tribes of Nestorians, he stated that the people of Tearey were most numerous; that they could raise an army of twelve or fourteen thousand men; that they paid tribute to no foreign power, and were a very brave people. He said that they were his friends; that if he desired, they would send him soldiers on any emergency, men who, if he should say, "Go here, or go there, and fight, or kill," would execute his orders, and then return to know his pleasure. As to their country, he said that it was next to impossible to approach it with cannon, or with a heavy armed force; that their principal wealth was their flocks, which were very numerous; that they raise no wheat, but eat a small kind of maize,\* and import wheat from his district, which is only one day's journey distant. Many of his people, he said, understand the language of the Nestorians, which, although he did not understand it himself, he took to be the same with that of the Nestorians of this province.

17. Received a visit from the *peeshi khudmat* of the king, who brought the robe of honor to the governor, but who

\* I have since learned that the grain which they use resembles millet, rather than Indian corn.

received his title from the fact that he waits in the king's presence, and presents his food or his kalleoon. He said that the king would of course inquire what he had seen or heard in Oorooniah, and what the *sahibs*, i. e. gentlemen (meaning us) were doing there. I explained to him the nature of our employments, and added that we did nothing secretly, or of which we were ashamed. He answered me by saying, that the king was much pleased with the report which he had heard of us; and that it was not true, as some persons affirmed, that he disliked the English; but that he would be glad to have both teachers and military officers at Teheran; and that if we should go there, he would treat us with much distinction. To this he added, that a new ambassador was coming from England; and that in consequence of the interposition of Russia, the queen had consented to receive the Russian ambassador. This is a specimen of Persian manners. Most of what he said he fabricated on the occasion. He even told our meerza, Asa Doola, that he said it merely because he supposed that our hearts were sad on account of the quarrel between England and Persia, and the departure of the English ambassador from the country.

In the evening Mar Yohannan arrived, having been sent for to the city by Nazir Aly Khan, the khan who last spring maltreated him and extorted money from him. The emir Nizam, resident at Ta-breez, having sent directions to a colonel of artillery in this city to take back from the khan the 100 tomans (\$250) which he had unlawfully seized, the colonel sent to the khan to know whether he would pay the money, or what answer he must send to the order of the emir. The khan sent a message that he would pay the money, and immediately sent for the bishop. When the bishop arrived, the khan demanded of him that he should give a receipt for the money without having received the smallest fraction of it; and told him that if he would not do this, he (the khan) would take from him two hundred tomans more. The bishop refused to comply, and was dismissed for the time.

#### *Knowledge of the Scriptures—Persian Meerza.*

18. As Mr. Stocking was detained at home by ophthalmia, I superintended the exercises of the Sabbath-school at Geog Tapa. Several persons were present besides the scholars and teachers. As the

scholars read verses of Scripture in rotation, Mar Elias made explanatory remarks, for the benefit both of the scholars and spectators. When one of the boys read Matthew 19: 13, 14, I asked them (addressing myself to the school) what they would say, if any person should blame us or their teachers for bringing them to the school to read the gospel, or if such a person should wish to hinder them from coming. The scholars did not discover the connection between the question and the subject of the verse; but the bishop immediately did, and explained to those who were present that, if Christ was displeased with those who would have hindered little children from coming to him in person, he must also be displeased with those who would hinder them now from reading his word and coming to him by faith.

After the school was dismissed, I spent a great part of the day with the bishop and priest Abraham, hearing them read the Scriptures, and conversing with them about what they read. I was much pleased with their deportment, and with the apparent pleasure with which they read the word of God. The conversation having incidentally turned upon 1st Timothy, 4: 3, as applied to Roman Catholics, the priest remarked, "This is against our bishops also." Mar Elias, though confused at this declaration, did not seem angry. He spoke a few words in defence of their customs,\* which I could not hear distinctly, and as soon as convenient, changed the subject. I did not think it expedient to press him on this point, and left the truth to work its effects in silence.

19. Meerza Asa Doola came to give me some instruction in Persian. In turning over the leaves of an English and Persian dictionary, the word 'immortal' caught my eye. I pointed to the corresponding Persian word, and asked him the meaning of it. He said, "That which will not perish; and what is there," said he, "that will not perish except God?" I answered, The soul of man. We believe that the body dies, but the soul will never die; and that every man will stand before God, to be judged according to the deeds done in the body. The meerza looked grave, and said in his imperfect English, "I think, sire, it would be difficult for a man to give answer, (i. e. to answer for himself before God.) How can a man give answer before God?" We believe, meerza, I replied, that no

\* The Nestorian bishops eat no animal food, and never marry; but they compare these customs to the voluntary vow of the Jewish Nazarites.

man can answer for himself before God: but we believe that Jesus Christ died to make an atonement for sin, and that, although all men are sinners before God, those who believe in Jesus Christ will be saved. To this declaration of our faith, this amiable young Persian made very little reply and raised no objection, feeling evidently that the subject was of vital importance.

EXTRACT FROM A GENERAL LETTER OF THE MISSIONARIES, DATED FEB. 13TH, 1840.

*Diminished Pecuniary Means deprecated—Family Bereavements.*

ABOUT a year since the missionaries to the Nestorians were written to, as were the missionaries connected with the other missions, that the receipts to the treasury of the Board were falling far short of the expenditures; and that they must not be surprised, if they should soon receive instructions, greatly to diminish the expenses of the mission, whatever restrictions it might require in the several departments of labor. The remarks in the first paragraph below will show how disastrous the missionaries would deem such a measure to be.

In the deep affliction into which the mission families have been cast by the desolating bereavements mentioned in the subsequent paragraph their christian friends every where will surely sympathise.

We sincerely regret the pecuniary embarrassments in America, and the consequent distress which they bring upon you, and other benevolent societies. A diminution of our resources would at this time prove far more disastrous to our mission, than at any former period. Papal emissaries are coming in like a flood to make havoc of the Nestorians; and every school we might be compelled to disband, and, (we had almost said,) every village we should be obliged to leave without such a safe-guard, would be in imminent danger of becoming the prey of these agents of evil, who are going about here seeking whom they may devour. We pray you, entreat the churches not to allow our hands to be weakened, and our hearts discouraged, by a failure of pecuniary means at such a juncture as this.

We have all been sorely bereaved by the removal of our beloved children, within the last month. The two twin daughters of Doct. Grant, aged seventeen months, died, one on the 13th, and the other on the 27th; and the son and only

child of Mr. Stocking, aged about eighteen months, died on the 29th ultimo; the daughter and only child of Mr. Holladay on the 2d instant; and the son and only surviving child of Mr. Perkins, aged almost four years, died on the 7th instant. These children, with the exception of one of the first named, died of diseases induced or aggravated by measles. Our houses and our hearts are thus left unto us desolate, save as we have the presence of the Holy Comforter, whose consolations are indeed neither few nor small. May the Lord sanctify to us and our work these trying bereavements.

*Erebzond.*

LETTER FROM MR. JOHNSTON, DATED FEB. 3d, 1840.

*Notice of the Opposition—An Enlightened Teacher—Gradual Progress of Truth.*

In making a statement respecting the affairs of his station, Mr. Johnston remarks—

I wish to give as clear a view as possible of the present state of this station, and I know not how I can do it better than by giving a brief history of the events of the past year, by which it has been affected.

Just about a year ago the persecution commenced at Constantinople, of which you have heard. The report of those proceedings produced a considerable fright among the few Armenians here, who were known to be on friendly terms with the missionaries. The consequence was that for a time all our intercourse with them was suspended. The Armenian bishop, who from the first had been well disposed toward us, and I believe secretly wished us success, though he never dared to attempt any thing very effectual himself for the reformation of his people, was called by the new patriarch to Constantinople, and sent to be bishop of Zeitin, a place between Sinas and Aleppo, inhabited principally by Armenians noted for savageness of manners. The charge of favoring our designs seems to have been the principal ground of his removal from this place, and his being sent to Zeitin was probably intended as a kind of exile. His successor here came around with the orders of the new patriarch. No one must visit the missionaries, nor buy their books; and all who had received books from them must deliver them up. We



had never distributed many books here in Armenian, because the number of intelligent readers among that class here is small, and even among them but little desire had been manifested for our books. Of those that had been distributed, some were now delivered up to the bishop, but some were retained; and we have evidence that this very demand for them awakened in some individuals a desire to read them and know their contents, which they had not felt before. Only a few days ago I was applied to by a village priest for a copy of the New Testament. On reflection he blamed himself very much for having been so foolish as to deliver up one which he had formerly received. The alarm has now passed away, and we again find the people as accessible as before, except the priests, some of whom we know to be very anxious to visit us, but refrain from fear of getting a bad name.

During the past year Providence sent the Armenians here a good teacher for their school, and this I regard as the most propitious event for the cause of the gospel which has occurred in this place since the commencement of this station. Hitherto the small number of intelligent readers, a prevalent stupidity and ignorance, indifference to education, and a jealous suspicion of all attempts on the part of others to enlighten them have been among the greatest obstacles with which the truth has had to contend. These obstacles are now in a fair way to be removed to a great extent. The young man they have now at the head of their school is a first rate scholar and teacher, having enjoyed the best advantages for fitting himself for his profession at Constantinople. He has been the means of inspiring the people here with new life on the subject of education. But what is better than all, he seems also to have the spiritual welfare of his people much at heart. He wishes to see them grounded upon the gospel, and to that end loses no opportunity of undermining their vain superstitions. He commenced under rather unfavorable circumstances, but has been regularly gaining the confidence of the people ever since. He is now invited to almost every wedding and social party, on all which occasions they say he talks about nothing but the gospel. In short, I am greatly encouraged from having this young man here, and the longer he stays, the stronger persuasion I feel that in him God has sent a blessing to Trebizond. This young man was formerly in

the employ of the station at Smyrna and translated several little works into Armenian, which have been published. He came here with Mr. Jackson, when he returned from the mission last spring, intending to remain in concealment during the persecution; but by a train of events, in which the hand of Providence was clearly manifest, he was brought into notice here and placed in his present situation. He is employed by the people, but receives part of his support from the friends of the mission.

In order to understand the value of such a teacher, you must know that in an Armenian grammar school the object is to learn to read so as to understand their own printed books, they being in the ancient language. In this study the established text-book is the New Testament; so that, if the teacher understands its doctrines and knows how to appreciate them, he is, in effect, an expounder of the Scriptures to his pupils. It is therefore a matter of the highest importance to have enlightened and pious teachers, for in the present state of things here, their opportunities for enlightening the people are superior to those of the priests and bishops even.

Among the Armenians here, I have reason to believe, the cause of truth is gradually, though very slowly, gaining ground. There are a few among them who call themselves "gospel men," that is, they reject all the doctrines and usages of their church which have no foundation in the Scriptures. I do not consider them on that account as true converts, however; and it is to be regretted that some of these even cannot read the Scriptures for themselves. Still they like to hear and manifest an encouraging docility. Among these there is one man about fifty years of age, who gives some encouraging evidence of having been taught by the Spirit. Two or three years ago he became interested in reading the Scriptures. He was then almost perfectly ignorant of what the word of God contained, and, as he expresses it himself, had lived like a brute. But now his eyes have been opened, and he discovers wondrous things in God's law. It may be truly said of him that, as a new-born babe, he earnestly desires the sincere milk of the word. Though he lived as the rest of his nation in general are still living, he now regards his life as having been completely wasted. There are others also who are becoming interested in the study of the Lively Oracles, and I always hope well of such; for it is so

unusual a thing here, we may generally take it for granted that such minds are under some special influence.

As to the Greeks, Catholics, and Turks, I have hardly a word to say respecting any of them. I see no encouraging signs among them. A few copies of the Scriptures were distributed among them, but I hear of none manifesting much desire to know the truth. Still we must not regard their case as hopeless, but by all means endeavor to make them acquainted with the gospel of Christ, in which "the righteousness of God is revealed." The most deplorable fact respecting them is that this gospel is held from them, being locked up in an unintelligible language, or covered up in heaps of human commandments and traditions. The individuals which compose all these classes are naturally just as other men, and when the simple truth of the gospel shall find its way to their minds, it will be found as effectual in liberating them from the dominion of superstition and sin, as it is in effecting the same for others.

### Syria and the Holy Land.

#### OBITUARY NOTICE OF MRS. HEBARD.

Writing from Beyroot, under date of February 21st, Mr. Hebard gives the following account of the sickness and death of Mrs. Hebard at that station. The loss to the mission, already much weakened by death and removals, is very great and deeply felt by all the survivors.

Since I last wrote the Lord has laid his hand heavily upon us and diminished once more our little number by death. Another has now left us to mourn over her early departure. My dear wife was suddenly attacked on the 19th of November with violent inflammation in the left side. The most active means were immediately resorted to, to bring down the inflammation and check the progress of the disease, but with very little success. Her pulse still continued to drive on with little or no abatement in its rapid and frightful course, and after a few days, there was but little hope of her recovery. Her disease continued its silent progress about eighty days, gradually diminishing her strength, though giving her but little pain, till on the 8th instant she sweetly fell asleep in Christ.

Her health during the summer and autumn had been rather feeble, and she did not derive as much benefit from her residence on Mount Lebanon as usual.

She frequently complained of a pain in her left side, which was probably the seat of the disease which terminated her life. In the fore part of her sickness she manifested a strong desire to recover, that she might do good to this poor perishing people, and tell the story of a Savior's dying love to dying sinners. She felt a very deep interest in the spiritual welfare of all around her, and during her severe and protracted illness, she was enabled to see and converse with all her native friends several times. Jesus Christ and him crucified was her constant theme, and with entreaties and tears did she beseech sinners to be reconciled to the precious Savior. Never will the natives here forget the affecting scenes in her dying chamber—never will they forget her parting exhortations and prayers.

A few days before her death, the native brethren assembled at her request to hear her last words. Among this little band, were our friends, bishops Carabet and Jacob Aga. All hung in breathless silence upon her lips as she exhorted them to live near to the Savior, to let their light shine, to love one another, to do good to all around them, and to be faithful even unto death. They kneeled around her dying bed, while one of them led in prayer, after which they extended to her the parting hand and received her dying benediction. It was a solemn, a precious season. All were bathed in tears and all wept aloud. In a day or two after this, she took her final leave of the boys of the seminary. To these she had become much attached. She loved them as children. Although very weak, she seemed like good old Jacob, to summon all her energies of body and mind to give them her parting counsel and blessing. The scene was one of thrilling interest as she pointed them to the Lamb of God, and lifted up her emaciated hand and directed their weeping eyes to the mansions of glory into which she was about to enter. She spoke to them nearly half an hour in the most animated manner. Her soul looked out of its windows, and its wings seemed to be plumed for heaven. Never did she preach a louder sermon—never did she occupy so high a pulpit; for she stood as it were upon the very threshold of the gates of the New Jerusalem, and never did she have more attentive hearers. Oh that this short, this impressive sermon might never be forgotten; that the good seed which she sowed while on the very verge of the grave, might take deep root in the

hearts of these dear youth and bring forth much fruit in their lives. She had her reason to the last, and when asked, a short time before she breathed her last, if the precious Savior was with her? she distinctly answered, Yes; and again, if she feared death? No, no, with great emphasis.

Had I time I would mention the kind sympathies and attentions, the prayers, the fastings, and tears of our native brethren. Prayer was made by them without ceasing while there was any hope of life. Two or three times did they assemble at midnight for this object. My dear wife did not find her grave in a land of strangers. No, no. The blessed Savior fulfilled his gracious promise to her, that those who have left friends and their native land and its privileges shall receive a hundred fold, fathers and mothers, brothers and sisters, etc. There are many here who wept around her dying bed, who deeply deplore her death, and will often bedew her grave with tears.

I write you, dear brother, in deep affliction, but the precious Savior does not leave me comfortless. From constant watching and anxiety my health has become feeble.

Mr. Thomson, writing respecting the last days of Mrs. Hebard's life, remarks—

At a very early stage of the disease I communicated to her our fears as to the termination, and have had frequent and heart-cheering conversations with her repeatedly; as have also the other members of our mission circle. Her feet are planted on the rock, and her anchor sure and steadfast. Last evening I told her that there remained no longer any hope in her case. All our efforts had utterly failed, and now the powers of nature had also failed, and the foundations of her constitution were broken up, so that medicines could produce no change. This solemn communication caused no alarm, and only made her more anxious to see all her friends, give them her dying charge, and then to be left quietly to go down the dark valley leaning upon the Beloved of her soul. She had requested us in our prayers to ask for her life, if it might be the Lord's will to spare her a little longer to her family and her work; but if not, that she might be entirely resigned to his holy will concerning her. That living and dying, she might be the Lord's, and might glorify his Holy name.

## Greece.

### EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

November 3d, 1839. Sabbath. I expounded as usual in the morning a portion of Scripture, and in the afternoon I preached to an audience of about (as I judged) fifty persons, from Ephesians 6: 1—3, on the duty of children to their parents. The audience was very attentive, and I felt that God assisted me and caused my own soul to be affected by the truths I presented. In the evening I attended the monthly prayer-meeting at Mr. Hill's, and spoke in Greek from the last chapter of Isaiah, and offered a prayer also in Greek. This was a happy day to my soul.

4. The monthly concert for prayer in Greek was held as usual at my house.

5. A priest, who is a teacher of ancient Greek, called, and I had much conversation with him on the subject of vital piety. He is a native of —; said that his wife was the principal cause of his learning, or continuing to prosecute his studies after he had commenced them; that when he was first married, he knew nothing; used to go and help his wife wash clothes, etc.; that at length she told him to go and study, and she would do all the work alone. He gave me a sad account of the state of the priests in some parts of Greece; says that many are ordained by the bishops to the work of the ministry who are scarcely able to read.

10. Sabbath. I expounded as usual a portion of the Scriptures to a few hearers, and in the afternoon I preached from Ephesians 6: 4, on the duty of parents to children, to about fifty hearers. In the evening prayer-meeting at my house.

During the last week I had some interesting conversations with different persons, and especially with a young man who is appointed teacher at —, and who is a native of that place. He seemed affected by my conversation, almost to tears. I cannot but hope that it may be blessed to his soul. A young man also named —, called in order to form my acquaintance; said he had been at my service on Sunday.

22. The day very rainy and uncomfortable. At four, P. M., I attended the funeral of Mr. Benjamin's little child, Henry. Between twenty and thirty persons present. At the house we sung,

"Unveil thy bosom faithful tomb," etc., and then I read a part of 2d Kings, 4th chapter, from verse 18th to 26th, and addressed those present from the latter part of verse 26th. "Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well." At the grave Mr. Hill was to have performed the service, but on account of the violence of the storm, and the lateness of the hour, he only read a small part of it, and made a prayer. A solemn season.

24. Sabbath. I expounded in the morning a part of the first chapter of Colossians. In the afternoon I preached from the same text as the preceding Lord's-day. The audience quite full, as many as sixty present, I should judge, if not more.

25. I labored a considerable time with Mr. Rotas in correcting the translation of Beecher's Sermons on Intemperance.

December 22. Sabbath. I expounded the Scriptures in the morning and preached in the afternoon from Exodus 20: 15. Among the hearers was a priest whom I have never before seen at this service. I was told that he was much pleased, or at least expressed much satisfaction at what he had heard.

25. Christmas. At a little past eleven o'clock I went to Sir E. Lyon's to attend the episcopal service, and united with the English and Americans there in celebrating the death of our Lord Jesus Christ. It was a season peculiarly interesting to me. It gave me much joy that we could all of us unite at the table of the Lord, and feel that there was a bond that bound together the different members of Christ's body.

Mr. King gives a brief notice of a secret society which was said to have formed a plot for effecting a great revolution in the religious affairs of Greece, but was discovered about the beginning of the year, near the time when their plans were to have been carried into effect. The principal persons concerned in it were arrested.

January 11th, 1840. Finished looking over my accounts of the last year, of books sold and distributed, etc. During the year 1839 we have sold and distributed gratuitously at Athens 52,285 copies of the sacred Scriptures, or parts of them, Sabbath-school books, and religious tracts.

26. Sabbath. Expounded as usual, and preached from Exodus 20: 17. On returning to my house I wept bitterly, partly because there seems to be no soul

affected by the preaching of the gospel, so as to turn decidedly from sin to righteousness and to renounce all for Christ.

14. I have been much occupied this week in making preparations for the next Sunday's service, in reading the Greek Euchologion, (book of prayers,) in making visits, etc.

16. Sabbath. I expounded in the morning a portion of the sacred Scriptures, and in the afternoon I preached from Matthew 11: 28, 29. About thirty persons present, all solemn. I felt myself solemn, and I trust the Savior was present and assisted me: and I cannot but hope that the word preached may be accompanied with the Holy Spirit sent down from heaven. I feel as if I had endeavored to magnify the Lord and the riches of his grace in the eyes of this people, and to lead them to him as the only hope of salvation.

12. Have been unwell for some days. Had some conversation with Mr. Calhoun and others on the subject of missionaries avoiding conversing about politics, and taking sides with either party. It is difficult, because here the parties, or one, at least, unites religion and politics, and speaks against our translations of the Scriptures, our books, etc. I wish certainly to avoid as much as possible all party politics and give myself wholly to the word of God; and I think that there is scarcely any one in Greece, of either party, who would accuse me of meddling with politics. But I say it is very difficult, where religion is made use of as a handmaid to politics, to avoid being classed with a certain party, when that party is favorable to our books and schools and the efforts we are making to enlighten the people, and when the opposite are afraid of that which is beginning to shine upon them both from their own schools and books and from ours. I feel it to be a duty to speak in favor of schools, of the distribution of religious books, and of the reading of the word of God in the language of the people, though it should be said by some, on this account, "Thou art not Caesar's friend;" or, "This man ceaseth not to speak blasphemous words against this holy place and the law." Party politics now rage high. One of the newspapers speaks of the missionaries as English emissaries, though it does not look at all possible, to any thinking man, that England, with her monarchical principles, should employ Americans with democratical principles, to build up her cause. I am happy to say that my preaching publicly the gospel here has not been publicly attacked



as yet, I believe, by any one. The Greeks all know that I came to them as a friend, while the Turks were yet in their country, Ibrahim Pasha with his army in the Morea; and that my object was that which I have openly and steadily pursued from that time to this present; namely, the enlightening of the people by means of schools, books, and the preaching of the word of God. I regret that politics should have at all interfered to retard in any degree the progress of the word of God; but I trust that even this will be eventually overruled for good and for the advancement of the cause of light and truth, and of that kingdom which consists in righteousness and peace and joy in the Holy Ghost.

The Greek mission, both here and at Mani, never seemed more important than it does now, both as respects this country, (free Greece,) and the countries all around us. As New England has an influence beyond the Mississippi, and even to the shores of the Pacific, so Greece will have an influence to the shores of the Danube, and perhaps to Kamchatka. Important principles are now being examined and discussed here, having a bearing, either directly or indirectly, on the subject of religion; and if Greece comes to a right conclusion on these subjects, her influence will be felt, perhaps as far as her arms were under her mighty Alexander. This, by some, is perceived, and is waking up enmity far and wide. The anathemas, that have been sent out lately from "the head of the great church," as it is called, the burning of books, and the destruction of schools in Turkey, the establishment of a secret society for the support of the "orthodox religion," show what fears are entertained.

### CHINA.

SEMI-ANNUAL LETTER FROM THE MISSION, DATED JAN. 1ST, 1840.

#### *Review of the Mission—Present Interruption—Prayers of Christians solicited.*

On looking back to the commencement of the mission, and considering its present condition, the missionaries remark—

On the 19th proximo, ten years will have elapsed since your first laborers arrived in this country. Since that date, by the instrumentality of those you have

sent to the Chinese within and without the empire, a large amount of work has been accomplished. By preaching, teaching, and the distribution of Bibles and tracts, the Savior's name has been made known to many thousands; the seed of the word has been scattered from the north along the whole coast, also in Siam, and on several of the islands of the Indian Archipelago. Ways are being opened and means are preparing for more extensive and more effectual labors.

When a storm overtakes the mariner at sea, he must, you know, shorten sail, and make all snug, and lie to, till its violence abates. Here, for a long time, the moral atmosphere has been very bad. Something like a typhoon has been brewing. The signs of the times have been unusual, portending evil; and on several occasions a storm seemed ready to burst. At this moment there is a lull, but no signs of fair weather. On the contrary, war seems inevitable. Our Heavenly Father has mercifully protected and blessed us hitherto, and we feel that we ought more than ever before to confide in him. He can make the wrath of men to praise him, or, if he please, can restrain that wrath. He will, we believe, overrule present calamities for the good of this people: for it is his prerogative to abase the proud, and by his omnipotence to cast down opposing obstacles, and by his mysterious providences to turn the hearts of counsellors and change the purposes of kings and emperors. Our faith and patience have been much tried, and we suppose they will be yet subject to still greater trials. But notwithstanding these things, we are not only content, but anxious to continue our labors, and we hope we may be allowed and enabled to do this as long as we live. Under existing difficulties, instead of relaxing, we feel that we ought to gird ourselves for better and greater efforts, assured that they who be for us are more than those who are against us. The churches too, we trust, will never abandon these 360,000,000 of our fellow-beings, or relax their efforts in their behalf. If there have been hitherto many difficulties and great obstacles, and only few fruits, then let faith and prayer and all the divinely appointed means of doing good by turning men to holiness, be speedily and greatly augmented.

Believing that neither you nor the churches will ever think of abandoning such a field as this, we will notice some of the things which seem to us most deserving attention.

First of all, more of the graces of the Spirit are needed. We often lack energy to seek earnestly as we ought these precious gifts. While a knowledge of this fact humbles us, we trust it will lead you and all our christian friends to more earnest intercession in our behalf. Especially do we need your prayers in times like these, when great changes are following each other in quick succession. By the mercy of God all these may advance the cause of truth and promote the divine glory and human happiness. By offering effectual prayer this mercy may be enjoyed; but without this intercession it need not, it cannot be expected. We therefore ask anew an interest in your prayers. We have been often told that there are a great many excellent people at home who are very desirous of doing more for the Chinese, in order to hasten their conversion. There is one sure way of rendering us great assistance. It is required of all missionaries that they be eminently good; and greatly shall we be aided in making this attainment, if we can constantly enjoy the prayers of all those who desire the salvation of this people. The news of revivals of religion, the increase of piety, always cheers and encourages us, and stimulates and urges us to renewed diligence and devotion. When there is an increase of piety at home, we feel its good influences even here, and we see it in our fellow-countrymen, the residents, and seamen around us; and through us and them, the piety of Christians in the other hemisphere is made the means of good to those who are perishing in the uttermost parts of the earth. Especially is an increase of christian love desired by us. In your letters of instruction you have said much to us and others, respecting the cardinal graces of the Spirit. And we desire you to know that we feel the importance of this subject more and more every year we live. We feel that to be without love, is to be good for nothing; and that such a state is scarcely less to be dreaded than heresy. Next to communion with God, and with each other in prayer, nothing does us more good than spirit-stirring letters from christian friends—letters full of love and kindness, fresh and warm from hearts earnestly desiring the salvation of the heathen.

*Unfavorable Influence of many Nominal Christians—Revised New Testament.*

We deprecate the influence, alas, of many ungodly men denominated Chris-

tians. Do the churches know that one of the bitterest ingredients in this people's cup of misery has been administered by christian hands? And this process has been going on for tens of years. Were there here many influential persons, alive to the interests of this people, their united influence would soon stay and turn back this current of evil. The Savior's harbinger came crying, "Prepare ye the way of the Lord. Take up the stumbling blocks. Make straight paths. Cease to do evil." For the gospel's success there must needs be not only more prayer, piety, and love, but more knowledge of, and among the heathen, and an exhibition before them of christian character, such as they may imitate, while it affords them convincing proof of the excellence of that gospel. We desire some of the best and brightest patterns of whatsoever things are good to come and live here, not only that they may see with their own eyes and report with their own pens what there is to be accomplished, but also that they may be seen and known as the living epistles of divine truth.

That one sinner destroyeth much good is especially true when he goes from a christian to a pagan land. If such an one be unprincipled, unjust, and cruel, the greater his means the more is his influence to be deprecated. Now it is most desirable that men of the opposite character should come here, at once to counteract the evil, and to exert a salutary and a redeeming influence. We wish for men distinguished for their exemplary and virtuous character to come with all their influence and means, transferring their homes from the west to the east, and remain here as long as they live, giving homes and counsel and personal support to those who teach and preach the word of life. Such will be good witnesses for the truth. Young and pious people, who are willing to transfer all their influence to these foreign lands, will be doubly blessed. For ourselves, we rejoice in the prospect of spending all our days in the East. This is our home as long as we tabernacle in the flesh. Ourselves and all we possess we have devoted, without reserve, to the Chinese; and it is our constant desire, our increasing prayer, to spend and be spent in endeavoring to better their condition by bringing them to a saving knowledge of revealed truth. In this great work we earnestly desire to enlist the sympathies, the prayers, and the personal co-operation of our fellow Christians and the friends of man every where.

In the anticipation of better times for the people of this land we rejoice.

Another crisis is fast approaching. Collision is inevitable. And it is our fervent prayer, our strong hope, that out of the midst of evil God will in mercy bring forth order, peace, and better security. He, and he only, knows what is best for all his creatures; and there is none that can stop the execution of his purposes. An intelligent native recently remarked that he thought the Most High was angry both with Chinese and with foreigners, because they have acted so wickedly in the matter of opium: and he added that he thought that when the blood of a few thousands was offered in sacrifice, the Most High would then be satisfied. No doubt God is displeased; but when his children interpose and plead, then in mercy he will spare and save, even the guilty and the unworthy. "Spare, Oh God, spare thou this people!"

The work to be done is indeed vast, but God commands its accomplishment. The inhabitants of China, Japan, Corea, Tungking, Cochinchina, Camboja, Laos, Siam, and the great islands of the Indian Archipelago, are all deserving far more attention, immediately, than they receive. In preaching the gospel, in the circulation of Bibles and tracts, in teaching the ignorant, in healing the sick—success enough has been enjoyed to encourage you and us to persevere in these labors.

The revised edition of the New Testament continually gains favor. Some copies of it not long since found their way into a village of native Christians, not far from Canton, and were received and read with great interest, as a new book, one that made them fully acquainted with Him in whom they believed and trusted as their Savior.

#### *Laborers for the Chinese—Criminal Nature of the Opium Trade.*

In another communication bearing the same date, the missionaries make the following remarks respecting the movements for propagating the gospel in China and the parts adjacent.

Our circumstances afford us encouragement to hope that the day of China's deliverance from 'cruel bondage' is at hand. The Lord is collecting his forces here and in the neighboring regions, and we must believe that he has something prepared or in preparation for them to do. Within a few months, we have welcomed to this field Dr. Diver, of the American Board of Missions, and Dr. and Mrs. Hobson and Rev. W. Milne,

son of the late Dr. Milne, from the London Missionary Society. The number of protestant missionaries and their wives residing at present in China is sixteen. Five of them are under the patronage of the American Board; three are connected with the London Missionary Society; and two with the Church Missionary Society; two are from the American Baptist Board, and one from a Baptist society in the Valley of the Mississippi; two are in the service of the Morrison Education Society, and one is attached as interpreter to the British commission for trade. The missionaries devoted to the Chinese, residing at Singapore, Malacca, Siam, Java, and Borneo, have had large accessions to their number within a few years: so that from Penang on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese.

During the latter part of the year, we have experienced no serious interruptions in our missionary engagements. Dr. Parker has not been able to re-open the hospital at Canton, although he practises privately even among many of reputation. The hospital at Macao, a most commodious and eligibly situated building, which has been purchased by the Medical Missionary Society, will probably remain closed until present agitations subside. Dr. Lockhart, who arrived here about a twelvemonth since, was driven away with the other English residents, and has taken up his temporary abode in Batavia. Mr. Gutzlaff was obliged to flee at the same time. He has returned, but his family are still absent.

The Morrison Education Society have hired a spacious house, with retired grounds attached, for Mr. and Mrs. Brown, who have half a dozen hopeful Chinese youth residing with them, and receiving daily instruction. They have been received on condition of remaining several years with Mr. Brown. English literature is the object of their parents, the christian religion through this medium is the chief object of the society. Mr. Bridgman still continues at Macao, where he is at present exposed to less interruption than at Canton. His attention is chiefly given to the preparation of an elementary work, designed for the equal benefit of those who wish to learn either language. Mr. Williams devotes a part of his time to the study of the Japanese, under the tuition of those shipwrecked natives, whom Mr. King carried back to their country, but who were not permitted to disembark. Mr. and Mrs. Shuck and Mr. Roberts, of the Baptist

denomination, are diligently engaged in the usual work of missions.

We cannot close without once more adverting to a subject to which we have made only a passing allusion. We refer to the traffic in opium, one of the most appalling obstacles to our missionary exertions. After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner, and to a degree which can scarcely be credited. Vessels built for the purpose, armed and manned as ships of war, are continually forcing this drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honorable employment. As well might they declare, that there is no idolatry in China, or that what little may be practised amounts to a very innocent and useful recreation. The effects of opium encounter us, "in the house and by the way-side," in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet, notwithstanding their promises and the fear of expulsion, we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrassments from having the best teachers we can procure, stupefied and disabled by its influence.

The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families, from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay justify, and even

commend themselves for their benevolent services.

### Ojibwas.

LETTER FROM MR. AYER, DATED POKEGUMA 4TH NOV. 1839.

IN the first paragraphs Mr. Ayer alludes to a murderous onset which had been made on the Ojibwas by the Sioux, more than a year since.

Since I last wrote nothing has occurred to widen the breach between the Ojibwas and Sioux. The Ojibwas, however, are meditating revenge for the slaughter of about one hundred of their number last summer. None from this immediate vicinity were killed, though several of them were with one of the parties in which about thirty were slain.

The principal chief of this part of the country, who is located by us, has just employed me as his amanuensis to write the Sioux chiefs in the vicinity of St. Peter's, proposing smoking together the pipe of peace. He seems very desirous for a mutual reconciliation between his band and the Sioux. We hope this may be effected, as we are the most exposed to the incursions of the Sioux of any place on the whole frontier, and therefore, should hostilities continue, it would very much embarrass us in our attempts to civilize or christianize them.

Mr. Bushnell, the Indian agent residing at La Pointe, called on us about twenty days since. He had contemplated locating here the farmer and the blacksmith for the Indians, which the United States' government, according to treaty, are to provide for them. He was pleased with the location and the improved state of the Indians dwelling by us. The principal objection to the place was the difficulty of approaching it in any craft larger than a canoe, as the rapids in Snake river are too strong for boats or barges to ascend.

When they left I had hardly recovered from a severe and dangerous sickness of several weeks continuance, which occurred during Mr. Ely's stay at La Pointe. When Mr. S. left, a great amount of secular business was on hand, such as gathering the crops, making repairs on our houses to make them comfortable for winter, and aiding an Indian in building a house. As I could hire none but Indians, and them but seldom, I had a cheerless prospect before me of preaching the gospel and saving souls. The



religious wants of this people demand all the time and strength of one devoted missionary. The gospel cannot be fully made known to this people until some one can devote more time and strength to this object than we, loaded with various other cares, have yet been able to do. I believe that one of an apostolic spirit, who could preach without an interpreter, might be instrumental in saving more souls than all of us would, moving on in our present course.

The members of this church, with one exception, appear to be making gradual advances in knowledge and holiness. The one alluded to has been guilty of Sabbath breaking and gambling to a fearful extent. Were he as ready to forsake as to confess these sins, I should feel more encouraged concerning him. We hope he will be restored to the fold ere long, though now he has wandered far.

There has been an increase of attendance on our meeting and school of late, and we have a prospect of having more stated hearers of the word and more scholars than ever before.

The numerous cares and labors of which Mr. Ayer speaks in the foregoing letter, were, to a great extent, such as were necessarily occasioned by the diminished pecuniary allowances which the Board has been able to make to the mission during the last three years and the want of those additional helpers, whom, for the same reasons, the Board were unable to send to the mission.

The farmer destined for the Indians, referred to above, has since settled about two miles from the station, and will, it is hoped, be highly useful to the Indians and strengthen the influence of the mission.

In a letter dated in April last Mr. Ayer states that the numbers attending school and religious meetings had been greater than usual, and a still further increase was anticipated, though the strife between the Ojibwas and the Sioux had not been healed, and it was feared that more blood would be shed.

Of the state of religious feeling in the congregation he writes—

We have again enjoyed a refreshing from the presence of the Lord. About the beginning of the year a marked solemnity began to pervade our meetings. Soon the convicting influences of the Spirit were powerfully felt by the church and the impenitent. The church fasted and prayed and humbled themselves before God. Then was seen the lighting

down of God's arm among us. The old pagan Indian, grown grey in the service of sin, and the white man who prided himself on his morality were among the number who felt that there was no other name given under heaven among men, whereby they could be saved, but the name of Jesus. At one time almost all the adult part of the congregation were awakened to serious attention to eternal things. Twelve or fifteen publicly declared their determination to serve God and take the word of God as their rule of life. We doubt not that some of these are sincere, both among the whites and Indians. We hope that most are.

An old man of sixty-five years appears to be a striking instance of the triumphs of divine grace. For many years past he has been accounted the principal leader in the pagan system of religion. He delighted in war, and when drunk he has been a terror to all around him, and known as a murderer. When we first came here he was a reviler and a persecutor. When the seriousness began here now, he was among the first who requested the prayers of Christians in their behalf. He now prays regularly in his family, is very strict in the observance of the Sabbath, and attends punctually on religious meetings. He is bold and decided in professing Christ. We behold him with wonder and say, Lo what hath God wrought!

We have established a weekly meeting on a plan somewhat similar to the Methodist class meeting. About twenty, including the church, are members. It has been followed by good results.

About a month past the Indians have been absent making sugar. Still they generally attend one meeting on the Sabbath. They will soon return to their homes, when the school will be immediately recommenced.

More Indians have resided near us the winter past than ever before, and Mr. Ely has had a full and interesting school.

LETTER FROM MR. SPROAT, DATED AT  
LA POINTE, 18TH JAN. 1840.

In giving an account of the schools under his care, and the influence of the station on the religious interests of the Indians, Mr. Sproat remarks—

The past year has been one of increasing labor and missionary toil. But it has been also one of the most pleasant of my life. I have seen much of the

Indians. The island has been thronged with them the summer past, and their calls for medical attendance have been incessant. I have had more than a hundred on my sick list the past year. I have found that much may be done among them connected with visiting the sick. The ear is then almost always open to instruction; the sympathies are enlisted, and those will listen to the word of life then, who would not regard it in other circumstances.

My school is at present very flourishing. There are this winter from thirty-five to forty scholars, about one half of whom are able to read the Indian and English Testaments with fluency; and some have made considerable progress in the elements of geography, arithmetic, and history. I have seldom seen more obedient or studious children. It is pleasant to sit down among them, and consider them as so many precious, immortal minds, redeemed, in some degree, from the moral filth and mental degradation that envelop this poor benighted people. Here, as I sit and look upon them, I feel that I have abundant reason to bless my God for having ever cast my lot among them, and I do long for, look for, and expect his salvation. I do feel confident the blessing from our Father's hand will come, and will not tarry. Surely, surely the grace to watch, to wait, and expect too the day of salvation to this people, is given to his few scattered children in the wilderness, and the voice of supplication is heard, How long, Oh Lord, how long! For this we do bless God and take courage, striving to be found laboring like those who look for a blessed and glorious harvest.

My time is all taken up between the care of the sick and the day and evening schools. These last I entered upon chiefly for the benefit of the sailors of the Fur Company's vessels, who winter here, and for those adult Indians and half-breeds who cannot attend the day school. The branches taught are reading, writing, and arithmetic. The evening class numbers at present fifteen.

There is not just now any special religious impression among us; but the little church, I trust, is looking up and striving to live in some degree, as a light in a dark place. Sometimes I have strong hopes for the dear children. They seem tender and alive to religious instruction; but I fear much of their interest and feeling is but what is natural to the pliant, tender heart of childhood. Often do I ask myself, Shall not these, even these be plants of our Heavenly Father's

rearing in the vineyards of his grace? Then comes that promise, "Out of the mouths of babes and sucklings thou make ordained strength because of thine enemies, that thou mightest still the enemy and avenger." My heart does and must rejoice that our God can and will make of some of these heirs of his salvation—joint heirs with Christ. Blind as they are, dead and sunk in misery and guilt, we know that at his voice these dry bones shall revive and come up out of their graves of sin, and live in Christ, and with Christ, forever! But oh that we might see the day of salvation come! the wilderness blossom, the parched ground become pools of water, as God hath said! Then shall we rejoice, yea abundantly rejoice together, who have wept and labored, but not in vain. And taking our own places low in the dust, cry, Not unto us—not unto us, but unto thy name give glory. In view of a blessedness like this, who could despond? We do not—we cannot.

### Sioux.

#### JOURNAL OF MR. RIGGS, OF LAC QUI PARLE.

THE first entries were made in this journal while Mr. Riggs was on an excursion to Traverse des Sioux, a point on the St. Peter's river, from which the supplies of the mission must be transported by land conveyances.

#### Sioux Burying-ground—Fear of Enemies—Reminiscences.

September 27th, 1839. In four days drive from Lac qui Parle, we reached Traverse des Sioux this evening. Since our arrival my curiosity has led me to visit the Indian burying-ground. Here a number have been buried and poles set up, to which a piece of white cloth is fastened. This is their memorial. Besides these there was one which appeared to have been placed but lately on the scaffold, with a good deal of care, by the side of which a very long flag-pole was erected. In addition to this, waving over the coffin, was a scalp of an enemy, stretched on the end of a stick, made in the form of a hoop, as the Indians have them prepared for their dances, and adorned with eagle feathers and little bells. The dead is, I suppose, one of those who fell in the late battle with the Ojibwas, and the scalp was doubtless taken at the same time. This is Indian glory! This is burying with the honors

of war! I thought to myself, as I retired, I should not want a human scalp waving over my grave.

28. This morning we made our preparations, and about noon started on our homeward journey. Four Indians from Lac qui Parle, going home also, joined our company, one of whom will rest the Sabbath with us. I have just heard that an Ojibwa woman who was scalped and left for dead in the battle of last summer, returned home scalpless, and is still alive. This report was brought to Fort Snelling by some of the traders in the Ojibwa country.

October 3. Two days ago we overtook seven Indians, men, women, and children, going to Lac qui Parle. They pressed us to carry some of their packs, and accordingly joined our company. Last evening we had seven geese and ten or twelve ducks for supper. Scarcely had we finished and were preparing to lie down, when some one heard a noise which they thought was made by Ojibwas. They listened a moment and, all at once the men seized their guns, took out the loads of shot and put in balls. The women in haste put up the moccasins they were mending; the broth which they intended for their morning meal was poured on the ground, and the fire put out. Some said one thing and some another. At last the women crawled down by our carts and the men held their guns ready for an attack. Thus they remained all night. Sometimes the men would persuade themselves there was no enemy near, and lie down on their guns, but the women would not suffer them to sleep. Their fear was perhaps increased some by a terrible barking of wolves, two of which came so near as to frighten our horses.

I did not really believe there were any Ojibwas near, and did not feel much afraid; but it was impossible not to partake in some degree of the state of feeling around. I wrapped myself in my buffalo and laid down, but not to sleep. One of the men dozed a little and dreamed a dream which he told to the others on waking. It was, as might have been expected, about Ojibwas killing us. This increased their alarm. However, towards morning they ventured to rekindle the fire, and the night passed without our receiving injury from any one.

5. The story of the cross was to the Jews of old a stumbling-block, and to the Greeks foolishness. So it appears to this heathen people. To-day three men came for turnips, they said, but we became engaged in conversation on religion. I

tried to tell them the story of Jesus, his birth, life, death, resurrection and ascension. One of them laughed outright. And I doubt not they will all laugh at it, as foolishness. They look upon Mary as a harlot, like themselves, and Jesus Christ as an imposter.

16. Recollections of an old Indian man. He remembers when the first corn was planted in the Sioux country. He was then a boy. At some place not much below Fort Snelling the Indians planted a little for a few years. But as soon as it was fit to eat they devoured it all. At that time there were plenty of buffalo on these prairies. In a few years they ceased to plant corn. They gathered rice in the lakes, and those who lived in this part of the country took them buffalo meat and robes. In the winter they killed deer, etc. They raised no more corn until he was a young man. Then some of his relatives planted a small patch. The next year it was enlarged, and a number of others planted also. Thus the number who made corn increased every year, and their fields were enlarged a little. Other villages along the Saint Peter's river, following their example, planted corn. As the buffalo went westward the Ihanktonwans [Yanktons] followed them, leaving this part of the country. Nearly twenty years ago some came from the neighborhood of Fort Snelling and settled down here. He was among the first. He says his wives have always raised more corn than the other women. This season one of them has made nearly or quite one hundred bushels. This same man told me that the Sioux believe they will go to the south when they die; that the Great Spirit lives at the south or east. White men have told them he lives above.

*Schools—Sioux Teacher—Church—Attachment to their Superstitions.*

December 31. Another year is closing. Through all its difficulties, its trials and encouragements, its sorrows and joys, the Lord has brought us on in safety. Our day-school, which has been suspended for nearly two months, was resumed about the middle of July, and two terms of twelve weeks each have already passed. During the first of these, and for about half the second, the average attendance was from twelve to fifteen; since that the number has gradually increased until now the attendance in the forenoon and afternoon schools together is about forty.

We have just made an article of agreement with an Indian of this band to go to Lake Traverse as the first Sioux teacher, promising to give him five dollars for each one he teaches to read and write, and a sum in proportion for those who do not attain to this point. As this is only the commencement of a work which we expect to extend and systematize, we can only hope and pray that he may succeed. From the circumstances of the Sioux, the remoteness of their villages and their roving habits, any system of teaching, however well planned and systematically pursued, must be attended with difficulties. May the Lord give us wisdom and energy to commence and carry on this great work, and to his name shall be given the glory forever.

The prospects of the church here at present are in many respects encouraging. Two who were received near the commencement of the year have ceased to attend church, through the influence of their relatives, while some others do not seem to have as great a desire after spiritual things as we could wish. Still there are those who give evidence that they are advancing in knowledge and holiness. One woman has lately been admitted to the church, and five or six others have expressed a desire to join, some of whom may be received during the winter. For a month past our house has been crowded on Sabbaths, from sixty to seventy and once eighty were present.

*January 20th, 1840.* The superstitions under which this people live and to which they willingly subject themselves, are remarkably strong. The devil holds them with a tremendous death grasp, "fast in his slavish chains." This is especially true of the men. The women are in a sense slaves, and for them to apostatize from the faith of their forefathers is a light matter. But for *man*, proud, lordly man, to abandon his ancestral religion, is high treason against the devil's empire. Thus many men here are willing and apparently anxious that their wives and daughters should become Christians; but when pressed with the same point in reference to themselves, they reply, "We are not able." And nothing but the influences of the Spirit of God can make them able. Knowing something of the strength of the bonds in which they are held, I think we shall have substantial evidence that they are born again, when they are willing, in the present state of things, to make a profession of religion.

Now one of their standing objections to becoming Christians, is that so many women have already joined. They cannot brook the idea of following in the train of woman. I cannot but remember a question that was asked in the Jewish Sanhedrim; "Have any of the rulers or of the pharisees believed on him?" It was a question of curious unmingled scorn and contempt. The Galilean teacher was followed by some women and Galilean fishermen; and both he and they were objects of contempt to the aristocracy of Judea. Something of this feeling is manifested by the men here. They stumble at this stumbling-stone. I have been told often by the chief here, that if he and some of the great men had joined us, they could have lived correctly, and through their influence the whole village, and ultimately the whole nation would have followed, but these ignorant women could do nothing.

#### *Pride among the Men—Peculiar Scripture Phrases.*

28. For several days past Tatemima (Round wind) has come to our room to be taught. He is brother-in-law to Mr. Renville, and, from that and other circumstances, is considered as a chief man. When Doct. Williamson commenced trying to teach here for the first time, four years ago, this man was among those who attended. He had not, however, learned more than his alphabet when he discontinued. His excuse for this was his poor eye-sight. This was doubtless in part the true reason, and in part, it was owing, as I judge from the character of the man, to the fact that he could not learn as fast as some others.

Last summer Doct. Williamson brought with him a few pairs of spectacles, and among others gave this man one, which evidently assists him much in seeing. He has further received a fresh impulse this winter, in consequence of which he has recommenced with a determination to learn to read. As one of his wives was recovering from a slight attack of sickness, he had a dream, in which he saw a man standing before him, dressed after the manner of white men, and holding in his hand a fine musical instrument. He took the instrument, when it immediately commenced playing a very beautiful tune. He awoke, and considering his dream, came to the conclusion that the interpretation was this; "He was to learn to read and thus be enabled to sing our Sabbath hymns." Relying on this



interpretation, he has commenced, apparently in earnest, to bring it to pass. In his views of himself he is very self-righteous, as the Sioux generally are, especially the men. He thinks he is able to do just as he determines, and that he can become a Christian when he pleases, or rather that he is one now, as his good works abundantly testify. At the same time that he thinks so highly of his own abilities, he is very sure the women who have joined the church cannot fulfil the requirements of God's law. But the Spirit of God can humble his proud heart and bring him to beg for mercy at the foot of the cross.

I mentioned that this man came to our room to receive instruction. We find them all desirous to learn separately, especially the men and women. And they are often extremely reluctant to spell or read when others are present. Mr. G. H. Pond, who taught the school here three winters ago, has frequently told me that some young men would come and sit all the afternoon, if any one else was in, waiting until they were alone, before they would try to utter a syllable. This is still the case to some extent. But by continuing our school in the afternoon, which is almost exclusively devoted to the instruction of men and large boys, we have endeavored as far as possible to break up this feeling. Still there are cases of men of influence who have arrived at middle age, where it seems necessary, or at least proper to yield to them, as far as our other duties will permit, and give them instruction in private. They say they are great men, and if they try to read with the others, the boys, who know so much more than they, will laugh at them. Placed in like circumstances, I presume that most men would feel something of the same pride.

29. Having been engaged some for a year past in translating portions of Scripture, I have been struck with the wonderful power of habit in making us so familiar with certain forms of expression, that we do not discover any strangeness in them. Such for instance as, "The lion of the tribe of Judah, and the root of David," have astonished me when said in Sioux. And I have wondered that I never thought them strange before. "The lamb of God," an expression perfectly at home in our ears, is exceedingly strange to a Sioux. Some time since Mrs. Riggs called some of her female scholars her lambs. But instead of thinking of it as commendation, they were very much offended, and going home told that they had been called "the

children of sheep." If they had been called pigs, I presume, they would not have thought it so bad as to be called lambs. Those who have pigs are much more familiar with them, than they ever have been with sheep. You often see the pig in the lodge among the children.

LETTER FROM MR. S. W. POND, DATED  
LAKE HARRIET, 4TH FEB. 1840.

THE station of Mr. Pond is near Fort Snelling, and but a few miles from the Mississippi river which is there the boundary between the Sioux and Ojibwa territories. They are of course more exposed to intercourse with white men and all the injurious influences which generally flow from it, than the bands occupying parts of their country more remote from the river. They are also more exposed to sudden alarms from their hostile neighbors on the opposite bank. These quarrels interpose a very serious barrier to the progress of religious truth and civilized habits.

We have had but little opportunity of instructing the Indians this winter. Only one family is spending the winter here. Four other families came here a few weeks ago, intending to remain until spring, but they soon heard a report that a war party of Ojibwas was near, and immediately left us. Most of our band are spending the winter near the fort. They often visit us. Sometimes they attend worship with us on the Sabbath, and they are frequently present at our family worship. Some of them have appeared to listen to us with more than usual attention, but none of them seem fully convinced of their need of a Savior.

With one exception, we have had no opportunity of instructing their children. One boy, the only one here, is learning to read fast. One young man was learning fast to read and write, when they were frightened away by the Ojibwas.

I have spent most of my time this winter in studying the Sioux language. I have written a dictionary containing about 3,000 words, and a small grammar.

I mentioned in my last letter to you that this band probably would not plant here again. It is not yet known where they will be located, but we expect they will plant on the south side of the St. Peter's.

When we first came here, owing to the destitute condition of the Indians, we could gain considerable influence over them by aiding them a little in cultivating their land; and a mission might have been conducted here at that time on the same principles that the mission

is conducted at Pokeguma. But it is not so now. The annuities which the Indians receive, and the sums which they have set apart for agricultural purposes, renders them in a measure independent.

The present condition of these Indians is, however, a critical one, and unless a speedy change takes place in their moral character, it is evident that there is but a step between them and ruin. If they do not embrace the gospel, the temporal advantage which they now enjoy will only hasten their destruction. Formerly they were obliged to exert themselves to procure the means of subsistence, but now they can spend three fourths of the time in idleness and dissipation. We consider the gospel the only remedy for their condition, and have little confidence in any other means of doing them good. We are sometimes almost discouraged, but we still hope that God will yet visit them with his salvation. They are but little inclined to meet together to hear the word of God preached, but they are generally willing to listen to religious conversation. Many of them have considerable knowledge of the truths of the Bible, and we hope and pray for the influence of the Holy Spirit to incline them to believe with their hearts unto righteousness.

#### Oregon Indians.

LETTER FROM MR. SMITH, DATED AT  
KAMEAH, AUG. 27TH, 1839.

#### *New Station occupied—Remarks on the Nez Perces Language.*

Mr. Smith gives the following account of the new station where he is located; and from his statements it will be seen how destitute the country is of all the common conveniences of life.

I set out for this place and arrived here on the tenth of May, where the pure Nez Perces is spoken. This place is about one hundred and eighty miles from Waiilatpu, and about sixty above Clear Water on the same river. This place has never been visited by the brethren till I came here first last winter. It proves to be the most eligible spot for a station in the whole country. Three fourths of the year, autumn, winter, and spring, the people remain here permanently. In the summer many of them usually go to the buffalo country. At the other stations very few Indians usually winter. They are obliged to move for

game; but here the mountains near by are filled with elk and deer, so that there is no occasion for the people to move in the winter. I expect that at the annual meeting, which will be held next week, it will be voted that I remain here permanently. At Waiilatpu last winter almost no people at all remained, some old people and children, who were unable to travel, were left behind.

On arriving here I built a house of cedar to answer our purpose for the summer, and without a chair or table, commenced my studies. Our house was made by grooving posts and setting them in the ground, and filling the sides with split cedar. The roof was made of dirt. Our floor is the ground; our windows are cracks between the timbers; our door is made of cedar split with an axe. At my leisure I have made some stools to sit on, and a table, by splitting a log and putting legs into it. Such is the table on which I am now writing; and I assure you, notwithstanding all these inconveniences, I enjoy myself in studying here as well as I did in the nicely furnished rooms at Andover. I have enjoyed the instructions of the best teacher that could be obtained in the country. He exhibits more mind than I have witnessed in any other Indian. He is one who has been much in the mountains with the American Fur Company, and on account of his knowledge of different languages, and his talent at public speaking, he was called by them Lawyer, by which name he is now generally known. He has staid by me during the summer and been faithful in giving me instructions, for which I have fed him, and in part his family, and promised him some clothing. This is necessary, for Indians always live from "hand to mouth," and their time furnishes them their food and clothing. I regret that I have not been able to devote more time during the year to close application to the language, because without a knowledge of the language we are entirely useless. We had so much to do to take care of ourselves, build our houses, etc., that there is but little time to study. Five months during the year is all the time I have pretended to study. Could I have had the whole time, I might have been much farther advanced than I now am. Still, however, I am so far advanced as to see in some measure what is to be done in order to master the language.

The language possesses some striking and interesting peculiarities. I will just glance at some of its general features. The number of words in the language is

immense, and their variations are almost beyond description. Every word is limited and definite in its meaning, and the great difficulty is to find terms sufficiently general. Again the power of compounding words is beyond description. Ideas are not expressed by means of small words and particles, but the whole is often thrown into the verb, making a compound expressing the whole; as for instance, *wihnasa*, to go, to travel; *tualawihnasa*, to travel in the rain; *tantualwihnasa*, to travel in a rainy night. This is the general character of the language. Hence the number of words is immense. I have been transcribing from a book of words which I had taken down in alphabetical order, as I had heard them, and have not yet finished the letter S. Words beginning with T and W remain untranscribed, and I have already written about seven thousand words; and when I have time to go through with the other two letters of the alphabet, the number will be increased to ten or twelve thousand; and all this without writing any of the plurals, or oblique cases of nouns, or adjectives, (personal pronouns excepted, of which I have written some of the plurals and the oblique cases,) or any of the variations of verbs, according to mode, tense, number, person, or direction. Should all these forms be written out, the number would be immense. The cases of nouns, adjectives, and pronouns are formed by suffix syllables. The prepositions are all suffixes like the Hebrew. The adjectives agree in number and case with the nouns. A class of words, which perhaps might be called adverbial conjunctions, vary according to number and person, and agree with the verb that follows.

Mr. Smith mentions other particulars in regard to the structure of the language, which it is necessary to omit for want of space.

#### *Knowledge of Christianity—Superstitious Notions and Practices.*

I have recently been making inquiries of the natives concerning the origin of their notions relative to the christian religion, and of the object of those who went to the States, as it was said, in search of christian teachers. Until about ten years ago, as near as I can learn from them, they knew nothing of the christian religion, or the Sabbath. My teacher tells me that before this they had indeed seen a flag flying at the forts of the Hudson Bay Company on certain

days; and that the men were shaved and dressed differently from usual, and were engaged in horse-racing and gambling; but they knew not then that it was the Sabbath. They had also, I think, before this seen some white men in the mountains, (Catholics,) who had told them some things; and before or after this some had learned to make the cross (probably afterwards,) and they had witnessed the celebration of Christmas by firing of guns, carousing, and intoxication. These were among some of the first ideas they had of the christian religion. About ten years ago a young Spokane, who goes by the name of Spokane Garry, who had been at the Red River school, returned. My teacher, the Lawyer, saw him and learned from him respecting the Sabbath and some other things which he had heard at the school. This was the first that he had heard about the Sabbath, and it was called by them *Halahpawit*. He returned, and communicated what he had heard to his people. Soon after which six individuals set out for the States, in search, as he says, of christian teachers. Two of this number turned back in the mountains; the other four went on and arrived at St. Louis, where two died. One died soon after leaving that place, and one alone returned to tell the story, and he is now dead.

With what motives these individuals went it is difficult to determine. Were I to judge of their motives by what I see now among the people, I should say it was nothing but selfishness. Doubtless there was a curiosity to find out something about the christian religion. Much has been said about the desire of this people for instruction, but it is quite evident what it is for. It is not usually the common people that express much desire; it is confined to the chiefs and principal men. These manifest a great fondness for hearing something new and telling of it, and by so doing they gather many about them and increase their influence and sustain their dignity among the people. This has evidently been the case and so is now. They have manifested a great desire for missionaries, but there is no doubt but that much of this desire has been the hope of temporal gain. Some of this people had come into contact with Americans in the mountains, from whom they had received more for their beaver than they had from the Hudson Bay Company, and this had raised in them a hope of gain from missionaries.

Respecting the superstitious notions of the Nez Perces, as witnessed in their ceremonies and forms of worship, Mr. Smith remarks—

This is in fact a heathen people, notwithstanding all that has been said in their praise. True they do not worship idols, but they have that which is equivalent. They formerly worshipped the sun, birds, the grey bear, and other beasts, and even people. Some of this superstition remains to the present time. The most of it is their jugglery over the sick. Certain individuals pretend to be "medicine men" (tiwat,) and are supposed to possess supernatural powers in healing diseases. It is said that they are left out in the woods during the night while young, and that the birds converse with them and make known to them that they are possessed of these powers, and thus they become "medicine men." Some have renounced this delusion and have come out in opposition to it. Others are silent, standing in fear, and many still practise it, and thus in fact worship the birds, and the "medicine man" himself. When one is sick the "medicine man" is sent for, if they are in favor of this course, and he performs over the sick, day after day, his mummery; and if the individual recovers, he receives horses or other property as his compensation. He is looked up to as a superior being, and even to this day many are afraid, if they refuse to obey his orders, that he will in some supernatural way destroy their lives. This jugglery has been carried on daily for some weeks during the summer within a quarter of a mile of this place, and I have had frequent opportunities of seeing it. Several individuals are employed to assist. These all sing an Indian song, and keep time by beating on sticks laid before them, near the sick, for the purpose. The "medicine man" sometimes sits and sometimes stands, swinging his arms, turning himself into various postures, singing, screaming, and making most hideous noises, dipping his hands in water, and sprinkling it on the sick, then pressing the body of the sick accompanied by a most horrid yell, as if to force out an evil spirit from the body of his patient.

*Self-righteous Spirit—Smallness of their Number—Prospects of the Mission.*

This people are generally very regular and strict with regard to their worship. But they are like the pharisees of old, they do it to be seen of men, or as a work of merit. They often tell of their

own goodness, and labor hard to convince us that they are good. They are self-righteous in the extreme, and have no fondness for the plain truths of the gospel. As long as they listened to the instructions from the historical parts of the Bible, they were pleased; but the great truth that all are under condemnation and exposed to the penalty of the law, while in their present situation, is very offensive to them. I have seen the same enmity manifested to the truth here, that I have in the States. The reason why it was not manifested sooner is because they were not made to understand the truths preached; but as soon as these plain truths were brought to bear on their minds, they disliked them. No longer can we be borne along by the current of popular favor among this people. The novelty of having missionaries among them is now gone, and we must work against the current, as much as in any other heathen country. In future it will be up-hill work. Indeed, I fear, after all that has been said of the readiness of this people to receive the gospel, that the sad story that is told of the Indians on the borders of the States will soon be told of this people also. What is done for them must be done quickly.

There is one circumstance that is exceedingly paralyzing to our efforts to translate the Bible into this language. It is the fewness of the people. The highest estimate has been five thousand. All are now convinced that this is too high an estimate. There are probably from three to four thousand speaking this language. Perhaps my estimate may be too small, taking into account those who remain constantly in the buffalo country. If Indian missions are prosecuted, it must be at a far greater expense than missions in any other part of the world. When the Bible is translated into one of these languages, usually but two, three, or five thousand, at most, will be benefitted by it.

Mr. Rogers, a young man who came out with us from Cincinnati, is to be associated with me the coming year, and will engage in teaching and preparing some school-books. He is a valuable helper in the language. He has been with the Indians to the buffalo country this summer, and has made great proficiency in the Nez Perces language, having probably surpassed all other white men in the acquisition of it.

Writing from Wailatpu, the station occupied by Doct. Whitman, on the 13th of September, Mr. Smith remarks—



The time has now come when we are convinced that what we do must be done quickly. Papacy is now making its appearance, and the errors of that church are beginning to be diffused among this people. At this time the catholic priest is at Wallawalla, instructing the people, and the Indians are gathering together there to listen to the false doctrines which he inculcates. Already has the priest denounced us because we have wives, and the people are told that they are going to hell because they are unbaptized. How much influence this will have on them we know not. One thing is certain, the natural heart loves such instructions as the Catholics usually give, and we have reason to fear that our work will soon be done among this people.

Think not that this will become a self-supporting mission. The idea is visionary in the extreme. Were there any way by exchange of commodities to obtain our foreign supplies, we might support ourselves. But in this case we must be farmers and traders, and our whole time must needs be spent in secular concerns, and how, in such circumstances,

could missionary labor be performed? The experiment is about being made by individuals from the Oberlin Institute. Messrs. Griffin and Munger from that place have arrived here, the former a minister, the latter a mechanic.

What our prospects are it is difficult to say. Should not any unfavorable influence be felt from the Catholics we may hope soon to do something for the permanent benefit of this people. Our prospects for permanent usefulness, aside from foreign influence, have never been more favorable than now. The work is now beginning to be taken hold of in the right way, and we may hope through the blessing of God to do some good.

In a letter from Wailatu, dated October 22d, Doct. Whitman mentions that the Indians at his station generally appeared well, and listened to instruction; that they were much pleased with the books printed in their own language, and seemed more interested in learning to read, than when they were taught in English. For more than a month the school had averaged from sixty to eighty scholars, including children and adults.

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE CHURCH MISSIONARY SOCIETY IN NORTHWEST AMERICA.

THE following brief statement of the success that has attended the labors of the missionaries among the Indians on Red river is from Mr. Cockran, and bears date April 2d, 1839.

#### Past Successes—Present State of the Mission.

When we entered the Red River, it was considered the most important station for labors of a benevolent nature which the country presented. If it were really so then, it is much more so now. Since the entrance of Mr. West, in the year 1820, 2,310 have been baptized. These are all conforming to the christian religion, so far as I have ever seen imperfect mortals conform to it.

The Indians of the Indian settlement have accumulated a large portion of valuable property. We have also two school-rooms, and dwelling-houses for schoolmasters. Our schools are as regularly attended by children as the circumstances of the parents will permit. We have a church, and a regular congregation of upward of two hundred persons. We have a wind-mill to grind the produce of their farms, so that the Indians enjoy the full benefit of their industry. There are attached to the mission-house ten acres of cultivated land and ten head of cattle.

Thus we have made an advance in civilization and evangelization, which it would require the expenditure of £1,000 to effect in any other station in Rupert's Land. I was told by a gentleman who was well acquainted with the difficulties which oppose civilization, on walking through the Indian settlement, "When lord Selkirk had spent £70,000, he could not shew as many marks of civilization as I meet with here." This I believed to be a fact, from my own observation.

When I first commenced at the Indian settlement, I required six bushels of flour per week to support the few children who were in school. Every night, as the quart of flour was dealt out, the schoolmaster delivered an oration on the advantages of cultivating the ground, and making it produce such excellent food. In a short time the innate prejudice of the hunter began to give way in their young minds, and many of the stronger ones became willing to assist in our agricultural operations. After two or three years' indulgence, the children began to wish to distinguish themselves in the different occupations of agriculture, and the parents ceased to censure us for calling upon them to labor. Before, they would often say, "We sent you our sons that you might teach them to say prayers, but you are making slaves of them; we will take them away if you ask them to do any thing but say prayers." When the children began to be attached to farming, to the boys that were more industrious I distributed my calves, which became their own property, on taking the trouble of mowing hay for them and feeding them in the winter. If they were cow-calves, the women and children were soon drawn to them for milk

when other resources failed. If they were oxen, the boys were working with them early and late, to teach them to haul a sledge, convey home fuel, or go a journey for fish, etc.

Our schools continue to be regularly attended. Our congregations are as large as formerly, and we are waiting with patience for an increase of laborers to strengthen our hands. I should have written more largely on this point; but the weather is so oppressively hot, and my ministerial duties so laborious, that I have scarcely a thought left for the encouragement of any friends on the other side of the Atlantic. However, thirty-six communicants have been added to our number; i. e. five at the upper church, nineteen at the rapids, and twelve at the Indian settlement. A hundred and ten have been initiated into the church by baptism, twenty-seven couples married, and eleven persons buried. This shows that the ordinances of the house of God are still continuing to excite the same lively interest in the bosoms of our christian friends which they have done on former occasions.

#### MISSION OF THE AMERICAN BAPTIST BOARD IN BURMAH.

##### *Return of the Missionaries to Rangoon— Prospects of the Mission.*

AT page 67 of the February number communications from the missionaries to Burmah were inserted, giving information that owing to the disturbed state of the country they had been obliged to suspend their labors and withdraw from their stations. By the letters given below it will be seen that they have returned to their interesting field of labor under circumstances which lead them to hope that they will not soon be again interrupted in their work.

On the 28th of November, 1839, Mr. Kincaid writes from Rangoon—

As there has been little missionary labor performed in Burmah Proper for a long time, you will be happy to learn that Mr. Abbott and I have come round to Rangoon on the express invitation of the viceroy, and have been received by him and other local officers in the most kind and urbane manner. For some months past, we have been determined on re-entering Burmah at the close of the monsoons, unless hostilities should actually commence. The disposition of the new king and court, however, has been such, that it has appeared extremely doubtful whether we should be allowed to prosecute our work in a manner satisfactory to ourselves, or beneficial to the natives. Yet, as there are between three and four hundred converts left as sheep without a shepherd, besides many unbaptized believers and heathen inquiring what they shall do to be saved, nothing short of actual hostilities between the English and Burmans seemed to be a sufficient reason for further delay—at least an effort should be made. Just at this time, when our minds were oppressed with no little anxiety on the subject of our future course, the urgent, and in some respects extraordinary invitation of the governor reached us. We regarded it as an interposition of Divine Providence in favor of his persecuted people, and as a manifest token of his approbation upon our

entering that great field, to publish again the word of God.

We took passage in the Ayrshire, and on the fourth instant anchored before the city. Our arrival was immediately made known to the governor, who expressed a wish to see us as soon as convenient; but it being near evening we called on captain McLeod, the English resident, visited the old mission-house, and returned to sleep on board the ship. The day following we visited his excellency, who received us in the most bland and courteous manner. I had known him in Ava—had been with him in the prisons when crowded with state prisoners—had seen him one of the most active and energetic in the king's court, when the government was being remodeled, but had received a most unfavorable impression of his disposition and moral feelings. He has a bold, independent mind, with a quick apprehension; is energetic, yet unpolished in his manners, and savage in his temper.

He treated us as old friends, inquired after our families, and expressed much pleasure in seeing us in Rangoon. He inquired with apparent anxiety, why we had not brought our families with us, but when I informed him that they would soon follow, and that it was our most ardent desire to remain in the dominion of his majesty, if permitted to prosecute our appropriate work, he replied that "he should do every thing in his power to render our situation comfortable—that he would not allow of any annoyance—that it was unbecoming and disgraceful, after the American teachers had resided so long in Burmah, that they should be under the necessity of remaining in Maulmain." This, and much more to the same import, he said in the kindest and most unostentatious manner. We cannot doubt his sincerity in desiring us to remain in Rangoon.

The almost unexampled forbearance of the English government towards the Burman court, instead of conciliating their friendship, has only rendered them more insolent; and it is to be feared, has given the Burmans such an unwarrantable confidence in their dignity and power as will render unavailing all future efforts to secure an amicable settlement of existing difficulties. War, however, may be avoided for some months, perhaps for years, and in the mean time we must preach the gospel to all within our reach, and strengthen and build up in the most holy faith the newly formed churches. Our expectations of being immediately useful here are not sanguine. The feverish state of society, the fickle character of the men in power, and the watchful jealousy of the new court, are so many serious obstacles in our way. The recent outbreak in China, which resulted in driving all the English from Canton, and the offer of \$500 for every Englishman's head, contributes its full share to keep alive a haughty and unyielding spirit in the Burman court. But the most high God will overrule all these events for the promotion of his glory and the universal spread of the gospel of peace.

During the twenty days we have been here, I have had repeated opportunities, both in public and private, for conversing with the governor. Our conversation has been mostly on religion, and sometimes in the presence of thirty or forty persons, officers and common people. Wherever we go, the people appear glad to see us, and wish to know if we are going to remain. I have spent a few mornings in distributing tracts and conversing with groups of people, while sitting in the verandah of some house. Many of them are old acquaintances, and persons who have heard much of the gospel.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

**SOUTHERN AFRICA.**—By letters from Mr. Lindley and Doct. Adams, bearing dates as late as March 14th, information is received that Dingaan's army has been again beaten with great loss, and he driven with a few followers out of his country, and that Umpaïdi, the rival chieftain, is now in possession of the country, sustained by the Dutch immigrants. Both the new chief and the Dutch are favorably disposed towards the missionaries, and the whole Zulu population seem now to be accessible, under circumstances for being benefitted by christian instruction more favorable than ever before. Mr. Lindley is now teaching a school of about a hundred pupils among the immigrants, who have erected a house for him and treat him with much kindness. The missionaries urgently request that additional helpers may be sent to them with as little delay as practicable.

**CEYLON AND SOUTHERN INDIA.**—Mr. and Mrs. Hunt, and Misses Agnew, Brown, and Lathrop, passengers in the *Black Warrior*, arrived at Colombo from Boston, December 31st, and in Jaffna 27th January.—Mr. and Mrs. Hunt left Jaffna for Madras March 10th.—The meeting of delegates from the three missions at Ceylon, Madras, and Madras was held in February, when about a fortnight was spent in considering important matters relating to the interests of the missions.—Mr. Cope has been transferred from the Madras mission to that in Ceylon, and is stationed as pastor at Batticotta.—Mr. and Mrs. Cherry proceeded from Jaffna to their station at Sevagunga, near Madras, about the 20th of February.—Mr. and Mrs. Minor were at Madras, on their return from Singapore, where Mr. M. had been for the improvement of his health, about the middle of March, and proceeded immediately to Jaffna. His health is much improved.

**SYRIA AND THE HOLY LAND.**—Messrs. Whiting, Keyes, Wolcott, and Thompson, with their wives, and Doct. C. V. A. Van Dyck, arrived at Beyroot April 1st. Mr. Hebard had gone to Smyrna, hoping that a voyage would restore his impaired health.

**CHEROKEES.**—On the 26th of May Mr. Worcester writes from Park Hill that the Lord had very deeply afflicted him and the mission by the removal of Mrs. Worcester by death. This event, which occurred on the 23d of that month, was sudden and in the circumstances of it peculiarly painful. Of the closing scene of her life he remarks—

After we became alarmed for the result, she had not sufficient command of her reason or

power of speech to communicate to us her views in the immediate prospect of death. But we needed not this to give us assurance of her happy state. On former occasions, when she supposed herself to be drawing near to the grave, she uniformly expressed a calm and steadfast hope of salvation by grace through faith. I do not remember ever to have heard her express any dread of death, though during her protracted illness, a number of years ago, we often conversed familiarly of her anticipated approaching dissolution. She had very clear views of the doctrine of justification through the atoning blood of a crucified Redeemer. On that she steadfastly relied. That Redeemer she loved and served on earth, and him, we are confidently assured, she is now adoring in songs of inexpressible gratitude and joy.

### HOME PROCEEDINGS.

#### ANNIVERSARIES OF AUXILIARIES.

**NEW HAMPSHIRE.**—The *Auxiliary of Grafton County* held its 12th anniversary, in connection with the County Conference of Churches, at Plymouth, June 18th. Its receipts during the year were about \$1,200. Rev. William Clark attended as a delegation from the Board. Much interest was manifested in the missionary cause, and a conviction seemed to be prevalent that the churches must be raised to a higher standard of action in this work. The plan of re-organizing associations so far as to have all the members of the churches and congregations personally called upon by collectors and invited to contribute to this cause, seems to be universally approved.

The *Auxiliary of Strafford County* held its anniversary, in connection with the Conference of Churches, at Rochester, May 21st. The treasurer, E. J. Lane, and the secretary, Rev. J. K. Young, presented their reports. The amount raised within the bounds of the auxiliary during the year was about \$900, a sum exceeding that of the preceding year. The meeting was one of much interest and well adapted to promote the missionary spirit already existing in the county. The pastors in the county are strongly attached to the foreign missionary enterprise. A resolution was adopted by the auxiliary approving and recommending the method of raising funds for the Board by means of male and female collectors, as the most simple, acceptable, and efficient; also recommending that the collections be made in the months of December and January each year, and that it be recommended to the several pastors to preach or cause to be preached a sermon on missions previous to the collections. Other resolutions were also adopted indicating a disposition to carry forward the work vigorously within the bounds of the auxiliary. Rev. William Clark attended as a deputation from the Board.

The *Auxiliary of Hillsborough County* held its annual meeting, in connection with the County Conference of Churches, at Antrim, June 10th. Richard Boylston, Esq., the treasurer, read a report, showing the receipts for the year ending June 1840, to be about \$3,000. The auxiliary was well represented at the meeting, and listened attentively to the address of the Rev. W. Clark, attending on behalf of the Board. Re-

solutions, similar to those adopted in Strafford County, were presented and adopted. Much interest was manifested by the pastors and churches in the foreign missionary work.

The *Auxiliary of Cheshire County* held its annual meeting, in connection with other religious and benevolent societies and the County Conference of Churches, at Hinsdale, June 12th. The secretary, Rev. Mr. Crosby, was not present, but sent a report which was read. By the report of the treasurer, S. A. Gerould, it appeared that the collections during the year had amounted to about \$900, which was about \$450 less than during the preceding year. The meeting was addressed by the Rev. Messrs. Barstow of Keene, and Marsh of Roxbury, Mass., and W. Clark, who was present on behalf of the Board. Resolutions similar, substantially, to those adopted in Strafford County, were adopted by this auxiliary.

**MAINE.**—The *Auxiliary of York County* held its annual meeting, in connection with the meeting of the County Conference of Churches, in York, June 2d. The business of the auxiliary is transacted by a committee of the conference, who report annually to that body. The operation of this plan seems to be attended with some inconveniences. No annual report of the amount raised by the several churches, or of the aggregate is made. It is to be feared that there has been a decline in the interest felt in the missionary work. The Rev. Mr. Clark addressed the meeting, and resolutions were adopted with much unanimity to re-organize male and female associations, and to endeavor to give increased efficiency to their efforts in this work.

**MASSACHUSETTS.**—The anniversary of the *Berkshire Auxiliary* was held, in connection with the meeting of the Association, and of other religious and benevolent societies, at Williamstown, June 10th. The Rev. Dr. Shepard, the president of the auxiliary, presided. The secretary read his report, noticing the interesting fact that the auxiliary was assembled in the place where was cradled and nursed the spirit of American missions to the heathen, where Mills and Hall and Richards formed the purpose of conveying the gospel of Christ to the distant nations. The society was addressed in an impressive manner by the Rev. R. S. Cooke, secretary of the American Tract Society, Rev. E. W. Hooker of Bennington, Vt., who spoke of the manner of rendering the monthly concert for prayer interesting by giving a view of the places where missionaries are laboring; and by the Rev. C. Eddy, general agent of the Board. The meeting was one of deep interest, and an impulse was given to the cause which must result in much good. The collections received into the treasury considerably exceed those of former years.

The anniversary of the *Essex South Auxiliary* was held at North Danvers, July 8th. The audience was composed of the pastors, delegates, and interested friends from most of the twenty-five churches associated in a conference. In the forenoon the objects of the American Education Society, the American Bible Society, and the Massachusetts Sabbath School Society were presented; and in the afternoon Home and Foreign Missions engaged the attention of the assembly. The happy effects produced upon a large, intelligent, and deeply interested audience by the reports and addresses of the secretaries and agents of these different societies, was a

happy exemplification of that produced on the world by their labors—not that of rivals, but of coadjutors; not distinct, but identical. Each object, as presented, appeared second to none other in value, but each and all of them most important in their place and for the part they are to perform in advancing the one great cause. While the subject of foreign missions was before the conference, O. Parsons, Esq., of Salem, presided. Rev. Samuel Worcester, the secretary, read a statement of what had been done during the year, from which it appears that the aggregate of funds raised was about \$800 more than the amount of the previous year. Rev. C. Eddy, general agent of the Board, made the address.

#### MISSIONARY HERALD.

If persons entitled to the *Missionary Herald* gratuitously, according to the conditions specified on the second page of the cover, have received, or shall hereafter receive bills from the publishers, they hardly need be informed that such bills are sent by mistake, it being impossible for the publishers, from any information which they possess, or which is possessed by the Treasurer or Secretaries of the Board, to know, in very numerous instances, who are entitled to the work gratuitously. Persons thus entitled to the *Missionary Herald*, but who receive bills, are requested, through the postmaster or agent from whom they receive the work, or through the treasurer of the auxiliary, or in some other convenient manner, to inform the publishers that they are so entitled to it, and on what grounds.

#### CORRESPONDENCE.

A friend of the Board in Hartford, Connecticut, writes, under date of June 19th, 1840, that an extra effort in aid of the Board had just been made in the First Church and Society in that city, under the pastoral care of Rev. Dr. Hawes, which had resulted in raising (including a note of \$200 payable in one year) *sixteen hundred dollars*. This was not intended to interfere at all with the annual collections in the ensuing autumn, but is understood to be an extra collection to relieve the Board under its present pecuniary pressure.

#### ANNUAL MEETING OF THE BOARD.

THE Thirty-first Annual Meeting of the Board is appointed to be held in the City of Providence, Rhode-Island, to be opened on Wednesday, 9th day of September, at ten o'clock in the forenoon. On the evening of the first day of the meeting the annual sermon before the Board may be expected from the Rev. Dr. Beaman, of Troy, N. Y.



## Donations.

## RECEIVED IN JUNE.

**NOTE.**—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the *Missionary Herald*, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

<b>Board of Foreign Missions in Ref. Dutch chh.</b>	
W. R. Thompson, New York, Tr.	844 50
<b>Addison co. Vt. Aux. So. G. H. Fish, Tr.</b>	
Middlebury, C. Porter, 5; Phil.	
so. in college, 3;	8 00
Salisbury, Cong. chh. and so.	19 00—20 00
<b>Auburn and vic. N. Y. By H. Ivison, Jr. Agent,</b>	
Berkshire, 30; E. Belcher, 10;	40 00
Cato, Presb. chh.	5 00
East Groton, Cong. chh.	60 60
Genoa, 1st presb. chh.	11 80
Weedsport,	8 27—125 67
<b>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</b>	
Orleans, Cong. chh. gent.	18 00
Truro, Miss. so.	3 25—21 25
<b>Berkshire co. Ms. Aux. So. W. A.</b>	
Phelps, Tr.	1,000 00
Pittsfield, Miss A. Bissell,	5 00—1,005 00
<b>Boston and vic. Ms. By S. A. Danforth, Agent,</b>	
(of which fr. a fem. mem. of Old South chh. 5;)	795 18
<b>Buffalo and vic. N. Y. By J. Crocker, Agent,</b>	
Alden, Presb. chh.	13 00
Buffalo, 1st presb. chh. 74, 37;	
Pearl-st. chh. 60; Park chh.	
mon. con. 14, 51;	148 88
Hamburg, Presb. chh.	5 55
Newstead, do.	10 00—177 43
<b>Charlotte and vic. S. C. Aux. So.</b>	
R. L. Stewart, Tr.	
(Of which for Mr. Wilson, Cape Palmas, 600; for Mr. Ball, Singapore, 600; for Elizabeth Ball, do. 100; for Mr. Wright, Choc. miss. 500; for a scholar in Mr. Wilson's sch. Cape Palmas, 21; fr. Prof. U. C. Shepard, 25; Dartington, la. benev. so. for Mr. Wilson, Cape Palmas, 20; Sumpter dia. Mr. Wilson, for the Wilson and James sch. do. 30; do. Mount Zion chh. juv. miss. so. for ed. two hea. youth, do. 30; Sumpterville, Brewington chh. 25; 2,901; ded. loss on remitt. 74, 23; 1,926 77)	
<b>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</b>	
Dublin, Sub. 30, 41; mon. con.	

18, 13; contrib. 1, 46; to constitute Rev. JAMES TISDALE an Hon. Mem.	50 00
Jaffrey, Ortho. cong. chh. mon. con. to constitute Rev. JOSEPH D. CROSBY an Hon. Mem.	60 00
Keene, W. Lamson, 5; a lady, 1;	6 00
Rindge, Young men's benev. asso.	14 00
Surry, Mon. con.	13 00
Troy, do.	20 00—163 00
<b>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</b>	
Bridgton Centre, Mon. con.	27 00
Cumberland, do.	12 90
Falmouth, 1st par. Gent. 35; R. Merrill, 7; mon. con. 7, 71;	49 71
Freeport, Gent. 27, 63; la. 55, 17; mon. con. 34, 58; to constitute MOSES SOULE an Hon. Mem.	117 38
North Yarmouth, 1st par. mon. con. 35; la. 28, 63;	63 63
Portland, 3d chh. mon. con. 145; 2d chh. do. 26, 28; High-st. chh. do. 20, 61; la. 61;	252 69
Scarborough, 1st par. mon. con. 39, 28; sab. sch. 11, 76;	51 04
Waterford, Cong. so.	43 75—223 30
<b>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</b>	
Newburyport, Mr. Stearns's so. 57, 96; Mr. Dimmick's so. mon. con. 37, 04;	95 00
<b>Essex co. South, Ms. Aux. So. J. Adams, Tr.</b>	
Beverly, La. 7, 44; juv. sew. so. 7; chil. 1, 56; for schs. in Ceylon,	16 00
Danvers, Mrs. Dorcas Putnam, dec'd,	60 00
Ipswich, S. par. mon. con. 43, 48; la. 18, 72; misses in S. 8th sch. dis. 1, 77;	63 97
Rockport, Miss. sew. cir. for Mary L. Gale, Wailuku,	20 00
Salem, United mon. con. Crombie-st. chh. 17, 28; two fem. friends, 10;	27 28—187 25
<b>Fairfield co. West. Ct. Aux. So. M. Marvin, Tr.</b>	
Greenwich, 2d cong. chh. and so. special coll.	193 10
<b>Franklin co. Ms. Aux. So. F. Ripley, Tr.</b>	
Greenfield, 2d par. A friend,	100 00
Sunderland, Chh. extra effort, which constitutes MOSES STEBBINS an Hon. Mem. 104; young men's benev. so. to constitute BRAINARD SMITH an Hon. Mem. 100;	204 00
<b>Ware, To constitute Rev. DAVID EMERSON, of Leverett, an Hon. Mem.</b>	
Warwick, P. Stiles,	50 00
Warwick, P. Stiles,	2 00—356 00
<b>Geneva and vic. N. Y. By C. A. Cook, Agent,</b>	
Gorham, Presb. chh.	5 00
Rushville, do.	13 00—18 00
<b>Grafton co. N. H. Aux. So. W. Green, Tr.</b>	
Campton, Dea. Burbeck,	5 50
Groton, Mrs. N. Woodbury,	2 00
Hanover, A student of Dart. coll.	2 00
Littleton, Mon. con. 67, 13; Rev. L. Worcester, 15;	102 13
Plymouth, Mon. con.	100 00—211 63
<b>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</b>	
Catskill, Presb. chh. indiv.	103 00
<b>Hampden co. Ms. Aux. So. S. Warriner, Tr.</b>	
Cabotville, Cong. chh. 85; la. 50; 135 00	
East Long Meadow, Mon. con. 20, 12; Rev. Mr. Tupper, 20; a friend, 6;	46 18
Palmer, Gent. and la.	45 13
Springfield, 1st par. mon. con.	131 62
Westfield, A bereaved father, 100; A. B. Fowler, dec'd, 50;	150 00—27 92
<b>Harmony Confer. of chh. Ms. W. C. Capron, Tr.</b>	
Westboro', D. Chamberlain,	6 00
<b>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</b>	
Avon, East, Mon. con.	8 53
Boiton, Coll.	27 08
Bristol, Mon. con. 51, 62; Birge	76 62
Mallory & Co. 25;	26 63
Enfield, Coll.	26 63
Farmington, Mrs. M. Rowe,	66 00

Hartford, 1st so. gent. 497; S. mon. con. 50;	547 00	which and prev. dona. constitute GEORGE W. EDWARDS an Hon. Mem. 50; Brick presb. chh. 200; Bethel chh. young la. sew. so. for Sarah Boardman, Ceylon, 20; Mrs. M. Dundas, for Mary Dundas, Ceylon, 20;	577 90
	761 88	West Bloomfield, Cong. chh.	10 00
Less. dis. 1,65; c. note, 1;	2 65—759 23	Wheatland, J. McNaughton,	5 00—859 23
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.		New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	11 00
Wethersfield, Coll. 100; mon. con. 22,08;	137 08	Fairhaven, Mon. con.	
Newington, Miss A. Camp, 15;		New Haven, Yale coll. mon.	
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.		con. 10,90; Church-st. chh. do.	
Amherst, \$100 prev. ack. fr. mon. con. constitutes RICHARD BOYLSTON an Hon. Mem.; fem. cent so. 25,06; a mem. of do. 4,50;	29 56	9,36; Chapel-st. chh. a lady, 5;	26 46
Francestown, A lady, 40; mon. con. 23;	63 00	a friend, 2;	
Greenfield, Cong. chh. and so.	9 00	Southington, Cong. chh. (of which fr. T. Higgins, 45,63);	100 00—137 46
Hancock, Gent.	5 25	New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.	
Mason, Coll. and contrib. 61;		Derby, 1st so. mon. con. 34;	67 00
Av. of ring, 37c.	61 37	sub. 33;	10 00
Temple, \$50 prev. ack. fr. gent. and la. constitutes Rev. LEONARD JEWETT an Hon. Mem.	—168 18	Middlebury, E. Hine,	
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.		Waterbury, Sab. sch. for Henry Noble Day, Ceylon,	20 00
Bath, N. par. Mon. con. 55; Rev. J. W. Ellingwood, 50; G. F. Patten, 50; F. Clark, 40; T. Harward, 50;	255 00	Wolcott,	17 60—114 60
Phippsburg, Sew. so. 13; mon. con. 1,25;	14 25	New London and vic. Ct. Aux. So. C. Chew, Tr.	
Topsham, Mon. con.	42 00—311 23	Lebanon, Mrs. A. Fitch, to constitute Rev. ANDREW M. FITCH, of Monroe, Mich., an Hon. Mem.	50 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.		New York City and Brooklyn, Aux. So. W. W. Chester, Tr.	1,419 53
Av. of former coll.	18 69	Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Bethlem,	1 75	Dedham, S. chh. and so.	50 00
Kent, Coll. 45; mon. con. 5;	50 00	Dover, Mon. con.	19 07
Litchfield, S. Farms so. coll. 17,66; Tract so. 25,65;	43 31	Roxbury, Eliot chh. and so. 100; mon. con. 44;	144 00—213 07
Norfolk, (Of which to constitute Mrs. SARAH ELDERDEGAN an Hon. Mem. 100);	187 00	Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.	
Southbury, Coll. extra effort,	52 00	Northampton, A friend, by W. H. S.	5 00
Torrington, Coll. do. 37,02; less c. note, 2;	35 02	Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
Watertown, La. for fem. sch. at Bombay, 12; chil. of mater. asso. 3;	15 00	Alder Creek, Union chh.	2 25
Woodbury, S. so. Extra effort,	20 29	Camden, Cong. chh.	18 12
	423 06	Clinton, Av. of books, by Rev. G. L. W.	7 56
Ded. unavailable,	47 06—376 00	Constableville,	2 25
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.		Deansville, Mrs. Barker,	3 00
Concord, S. chh. mon. con.	6 49	Dekalb,	1 37
Henniker, Gent. 58,98; la. 54,51; mon. con. 21,10;	134 59	Kirkland, Cong. chh.	5 66
Hopkinton, Gent. 32,47; la. 21,15; mon. con. 25,33; 2d cong. so. Miss A. Heath, 5;	84 00	Madison, do.	37 50
Loudon Mills, Church,	4 50	Marshall, do.	7 00
West Boscawen, Asso.	27 50—257 08	Mount Vernon, Presb. chh.	20 00
Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.		Oriskany Falls, Cong. chh.	105 14
Dunstable, Evan. cong. chh. and so. special effort, 30; mon. con. 5; av. of ring, 18c.	35 18	Utica, 1st presb. chh. fem. benev. asso.	6 00
Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.		Vernon Centre, Gent. and la. which and prev. dona. constitute Rev. S. P. M. HASTINGS an Hon. Mem.	22 00
Narborough, Union so. mon. con.	28 00	Waterville, Presb. chh. coll. 41,03; mon. con. 16,88;	57 91
Milford, Mon. con.	29 00—57 00	West Leyden, Coll. 8,62; a friend, 3; an aged fem. 5;	16 62—319 38
Monroe co. N. Y. Aux. So. E. Ely, Tr.		Orleans co. Vt. Confer. of Chhs. S. S. Clark, Tr.	
Adams Basin, Presb. chh. for Sandw. Isl. miss.	16 00	Craftsbury, Cong. chh. 10; mon. con. 6,25;	16 25
Bergen, 1st cong. chh.	7 87	Derby, Mon. con. 10; Rev. J. M. Wheelock, 75c.	10 75—37 00
Brighton, Fem. benev. so.	7 96	Palestine Miss. So. Ms. E. Alden, Tr.	
Chili, E. Hubbell,	5 00	Abington, 1st par. gent. 35,37; S. par. mon. con. 9; E. par. gent. 17,81; la. 16,50; la. sew. so. 10;	88 68
Clarkson, Cong. chh.	4 64	Bridgewater, Mr. Gay's so. gent. and la. 10; mon. con. 11;	21 00
Henrietta, Cong. chh.	20 88	East and West Bridgewater, Evan. so. gent. and la. 95,44; mon. con. 16,50;	111 94
Lewiston, Rev. R. H. Close,	11 00	Hanover, Gent. 6; la. 6;	12 00
Livonia, Evan. so. 40; A. Beecher, to constitute DAVID BEECHER an Hon. Mem. 100;	149 00	Hanson, Mon. con.	19 38
McKean, Pa. Presb. chh.	3 00	North Bridgewater, 1st par. Gent. 120,20; la. 51,75; mon. con. 12; S. par. gent. 13,76; la. 17,62; mon. con. 15,23;	230 56
North Bergen, do.	11 50	North Middleboro', Gent. and la.	23 00
Pittsford, La.	22 50	Quincy, Evan. so. mon. con.	13 54
Rochester, 1st presb. chh. (of which to constitute CHARLES W. DUNDAS and MARCUS HOLMES Hon. Mem. 200; fr. C. M. Lee, to constitute Mrs. ELIZABETH LEE an Hon. Mem. 100; Rev. T. Edwards,		Randolph, 1st par. Gent. 36,75; la. 31,13; la. benev. so. 10;	77 88
		Weymouth, S. par. La. 28,30;	

fam. char. so. 16,70; which and prev. dona. constitute	
Rev. WALES LEWIS an Hon. Mem.	45 00
Weymouth and Braintree, Union so. mon. con.	36 95—679 22
<i>Penobscot co.</i> Me. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. chh. mon. con.	42 01
Bradford, S. M.	50
Brownville, Fem. miss. so.	2 75
Foxcroft, Cong. chh.	17 20
Levant, Cong. chh. 14,67; mon. con. 15;	29 67
Old Town, La.	15 00
Orono, Stillwater, 1st cong. chh.	33 90—131 03
<i>Pilgrim Association</i> , Ms. Rev. R. B. Hall, Tr.	
Carver, Gent. 12,12; la. 25,92; mon. con. 6,12; cent. so. 2,75;	46 91
Plymouth, Gent. 79; la. 70; mon. con. in 34 chh. 71,42;	220 42
Plympton, Gent. 30; la. 40,02; a friend, 1;	71 02
	338 35
Ded. c. note,	2 00—336 35
<i>Rockingham co.</i> N. H. Confer. of Chhs.	
J. Boardman, Tr.	
Deerfield, Mon. con: 19,30; sub. 39,66;	58 96
Derry, 1st presb. chh. and so. friends, to constitute Miss SARAH C. CLARK an Hon. Mem. 100; coll. 78,70; mon. con. 29,30; Mrs. M. B. 2; 1st cong. so. to constitute ABEL F. HILDRETH an Hon. Mem. 100;	310 00
Londonderry, Mon. con. 24;	29 00
Portsmouth, Juv. miss. so. for Harriet Putnam, Ceylon,	90 00—417 96
<i>Rutland co.</i> Vt. Aux. So. J. D. Butler, Tr.	
Hubbardston, Cong. chh. and so. 10,50; sub. sch. 2,50;	13 00
Pittsford, Cong. chh. and so. gent. 39; la. 8,75; J. Powers, 38,50; a friend, 3;	82 25
Rutland, Cong. chh. mon. con. 45,07; L. S. 50c. Miss D. R. 25c.	45 82—141 07
<i>Warfield co.</i> N. H. Aux. So. E. J. Lane, Tr.	
Coll. at ann. meeting,	14 63
Barrington, Mon. con. 13,04; coll. 7,49;	20 52
Great Falls, Cong. chh. and so.	72 19
Wakefield, 22; boys pray. meet. 1;	23 00—130 27
<i>Sullivan co.</i> N. H. Aux. So. N. Whittelsey, Tr.	
Goshen, Mon. con. 7; Rev. A. Manning, 4,13;	11 12
<i>Taunton and vic.</i> Ms. Aux. So. H. Reed, Tr.	
Taunton, Mr. Maltby's chh. and so.	164 94
West Taunton, Mr. Cobb's do.	8 95—173 89
<i>Tolland co.</i> Ct. Aux. So. J. R. Flynt, Tr.	
Ellington, Cong. chh. and so.	15 00
Hebron, Gent. and la. 18; a fam. 25; a friend, 10;	53 00
N. Coventry, Gent.	49 25
Vernon, 2d so. G. Bissell,	5 00—122 25
<i>Valley of the Mississippi</i> , Aux. So. G. L. Weed, Tr.	
<i>Western Reserve aux. so.</i> By Rev. H. Coe, Agent,	
Genuga co. Painesville, 25; Portage co. Aurora, 5; J. Parsons, 10; Rootstown, Mrs. Laura S. Spelman, dec'd, 50; Summit co. Hudson, Wes. res. col. mon. con. 3,18; N. Strong, 4; Trumbull co. Kinsman, Mon. con. 28,35; J. Christy, 5; Vernon, Mrs. M. Beach, 1;	131 53
<i>Washington co.</i> Vt. Aux. So. J. W. Homer, Tr.	
Waitsfield, Cong. chh. extra effort, to constitute Rev. FREDERICK TAYLOR an Hon. Mem.	53 02
<i>Windham co.</i> Vt. Aux. So. A. E. Dwinell, Tr.	
Brattleboro' East, Mr. Walker's so. extra effort, 54,65; la. 10; E. M. Hollister, 25;	89 65
Dummerston, Mr. Barber's so.	15 59
Putney, Mr. Foster's so. mon. con.	6 00—111 24

<i>Windsor co.</i> Vt. Aux. So. B. Swan, Tr.	
Bethel, Cong. chh. and so. mon. con.	12 00
<i>Worcester co.</i> North, Ms. Aux. So. B. Hawkes, Tr.	
Westminster, Juv. miss. so.	7 00

Total from the above sources, \$15,067 86

## VARIOUS COLLECTIONS AND DONATIONS.

<i>A lady</i> , for Joan Maize, Ceylon,	20 00
Albany, Me. Mon. con.	5 00
Albany, N. Y. 4th presb. chh.	50 00
Alexander, N. Y. Rev. M. N. Miles,	6 00
Alfred, Me. Cong. chh. and so. 10,50; mon. con. 21,53;	32 03
Andover, Ms. N. par. sab. sch. miss. so. for Jesse Page, Ceylon,	20 00
Athens, Pa. Presb. chh. 17,22; a little boy, for Sandw. Isl. 1;	18 22
Austinburg, O. 1st cong. chh. special coll.	27 38
Butavia, N. Y. Presb. chh.	55 00
Belfast, Me. Head of the Tide, mon. con.	5 00
Bennington, Vt. 1st cong. chh. mon. con.	17 04
Bethlehem, N. Y. Coll. 39,92; mon. con. 7,50;	46 81
Bloomfield, Me. Mon. con. 12; cong. coll. 12,33;	24 33
Branford, U. C. Presb. chh.	5 00
Brookline, Ma. Kingsbury sew. cir. 25; a lady, 5;	30 00
Brunswick, N. Y. Presb. chh.	15 00
Canaan, Me. S. Wilshire,	15 00
Carlisle, Pa. Miss M. Duncan,	2 00
Carroll, N. Y. Mrs. J. C. J. 1; Mrs. J. H. 1; Mrs. S. C. 1; Mrs. N. S. 1;	4 00
Cash, 5; less dis. 1,25; by Rev. W. J. A. 2,12;	5 87
Cattaraugus co. N. Y. Cash,	35 00
Cazenovia, N. Y. Mrs. Burnell,	5 00
Charlestown, Ms. Winthrop chh. and cong.	940 00
Chester, N. Y. Coll.	67 94
Cleveland, O., P. M. Weddell,	150 00
Constantinople, G. Sumner,	13 00
Cornwall, N. Y. Rev. D. Crane,	3 00
Danville, N. Y. Mrs. E. Shepard,	10 00
Danville, Pa. Indiv.	120 45
East Bloomfield, N. Y. Mr. Hill's cong. extra effort,	73 15
<i>East Tennessee and S. W. Virginia</i> , By Rev. W. Mack, Agent, Abingdon, 131,75; Athens, 44,60; Bethesda, 19,72; Blountville, 181,48; Camp Creek, 5; Cedar Grove, 6; Charleston, 4; Chattanooga, 50,20; Cleveland, 20,10; Dandridge, 70,47; Draper's Valley, for miss. in Africa, 20; Ebenezer, 5; Eusebia, 64,50; Elizabethethon, 44,15; Glade Spring, 6,15; Greenville, 37,10; Jonesboro', 195,93; fem. miss. so. for Maharrta miss. which constitutes Rev. JOHN W. CUNNINGHAM an Hon. Mem. 54,41; Jonesville, 5,18; Kingsport, 335,80; Kingston, 30; Knox co. 25; Knoxville, 24 chh. 181,52; for Barleywood sch. Ceylon, 8; Leesburg, 2; Lexington, G. D. Armstrong, 20; A. Leyburn, 10; Prof. Preston, 5; S. W. 3; Mr. C. 2; Madisonville, 45,45; Maryville, 107,47; Meadow Creek, 2,69; New Bethel, 11,67; New Market, 51,50; Newport, 19,75; Paperville, which constitutes Rev. JAMES KING an Hon. Mem. 170,82; Philadelphia, 18; Rogersville, 127,25; Strawberry Plains, (which and prev. dona. constitute Rev. GIDRON S. WHITE an Hon. Mem.) 40; St. Paul's, 42,48; Tellico Plains, 15,51; Timber Ridge, 10,08; Unita, 4,68; Westminster, 11,10; ded. dis. 50,51; prev. ackn. 402,16; 1,753 84	
Eden, N. Y. Presb. chh.	15 00
Edwardsburgh, Mich. Rev. L. Humphrey,	5 00
Emmettsburgh, Md. D. Gamble, which constitutes Rev. SAMUEL CRAIG, of Ashgrove, Ireland, an Hon. Mem. 60; Rev. R. R. Grier, 11,40; Jane Williams, 10; Margaret Witherow, 10; E. H. 5; J. N. 2; M. H. 1; A. H. 60c.	100 00
Fort Columbus, N. Y. Mrs. Dimmick,	5 00
Fort Towson, Ark. Mon. con. 17,06; N. Wall, 10;	27 06
Franklin, N. Y. Ladies, of cong. chh. which and prev. dona. fr. relig. so.	

prev. ack. constitute Rev. I. B. HUBBARD an Hon. Mem. 33 00  
*Galesburg*, Ill. Presb. chh. 70; less dis. 6,30; 63 70  
*Georgia*, A friend, 13 00  
*Gracemad*, Md. J. Witherow, 2 00  
*Gull Prairie*, Mich. Presb. chh. mon. con. 38 00  
*Hudson*, N. Y. Coll. 2 37  
*Hudson and Pittsford*, Mich. Presb. so. mon. con. 15 00  
*Huntingdon*, L. C. A young chris. dec'd, 20 00  
*Kennebunkport*, Me. S. cong. chh. and so. mon. con. 19 00  
*Lakeville*, N. Y. Coll. in cong. 24,50; fem. sew. so. 15,50; 40 00  
*Lewisburgh*, Va. Sab. sch. class, to ed. a fem. in Sparta, 10 00  
*Little Compton*, R. I. Mr. Goldsmith's so. mon. con. 30 00  
*Livingstonville*, N. Y. Presb. chh. mon. con. 5 00  
*Macon*, Ga. Mem. of presb. chh. (of which to constitute Rev. A. N. CUNNINGHAM, of Augusta, an Hon. Mem. 50;) 100 00  
*Madison*, N. J. Mrs. Arms, 3 00  
*Malden*, N. Y. ASA BIGELOW, which constitutes him an Hon. Mem. 100 00  
*Manchester*, Vt. Cong. chh. 1 00  
*Manlius*, N. Y. Presb. chh. mon. con. 23 00  
*Marshall*, Mich. Presb. so. 33 00  
*Medford*, Ms. Mrs. S. Train, 20 00  
*Methuen*, Ms. 1st chh. and so. gent. asso. 91,25; la. asso. 86,25; mon. con. 32,11; 221 62  
*sub. sch. 12,01;*  
*Mount Vernon*, N. Y. Presb. chh. extra effort, to constitute Rev. ELIhu BARBER and Rev. JOHN TOMPKINS Hon. Mem. 100 00  
*Napoli*, N. Y. Mon. con. 5 65  
*Newark*, N. J. 3d presb. chh. M. W. Day, 10 00  
*New Windsor*, N. Y. Presb. chh. 10 52  
*Northumberland*, Pa. Mon. con. 9,38; coll. at Boyd's sch. room, 5,86; W. Clyde, 5; 20 24  
*Parasippany*, N. J. Presb. chh. 37 00  
*Perru*, Vt. Cong. chh. which and prev. dona. constitute Rev. THOMAS BALDWIN an Hon. Mem. 20 00  
*Philadelphia*, Pa. 5th presb. chh. W. Woodrell, 50; W. E. Dubois and others, for board. sch. at Sandw. Isl. 20; 10th presb. chh. sub. sch. for Henry A. Boardman, Alexander W. Mitchell, William Shippen and Winthrop Sargent, Cape Palmas, 20; cash, for sup. of a child at Cape Palmas, 15; a friend, 10; Mrs. H. Norton, 3; 1st presb. chh. a lady, 15; do. 1; 134 00  
*Port Tobacco*, Md. A lady, 7 50  
*Prairie du Lac*, Wis. Tor. Cong. chh. 16 00  
*Reading*, Ms. Fem. cent so. 20,33; R. Parker, 10; 30 32  
*Rockville*, Md. Indiv. 20 00  
*Savannah*, Ga. Fem. Chinese so. for miss. to China, 245 10  
*Schedack*, N. Y. Mrs. E. Jessup, 20 00  
*Schoharie*, C. H., N. Y. Presb. chh. 15 00  
*Sheridan West*, N. Y. Asso. 22 00  
*Singapore*, Sir William Norris, 50; Hon. THOMAS CHURCH, which constitutes him an Hon. Mem. 100; T. Hewitson, 8; 161 00  
*Chao Hu*, 3;  
*Shonbagan*, Me. La. 6 62  
*Southold*, U. C. Mrs. E. D. Johnston, 20 00  
*South Pittstown*, N. Y. Mrs. S. 5; Mrs. N. 5; 10 00  
*St. George*, Del. Chh. 5; indiv. 7; 12 00  
*Theresa*, N. Y. Cong. 19 56  
*Troy*, N. Y. 1st presb. chh. (of which fr. Mrs. A. Barnes, to constitute Rev. WILLIAM A. LARNED, of New Haven, Ct. an Hon. Mem. 50;) 478,16; 2d presb. chh. A. Weed, which constitutes him an Hon. Mem. 100; R. D. SILLIMAN, which constitutes him an Hon. Mem. 100; a friend, 100; do. 5; G. Corning, 30; Rev. E. Hopkins, 25; L. D. Baker, 25; I. H. Shepard, 25; E. Bell, 20; I. G. Bacon, 20; E. Gates, 20; H. Church, 15; I. Greenman, 12; G. Fry, 10; E. Carpenter, 10; I. Mann, 10; R. H. Boyd, 10; D. Sackett, 10; G. M. Coffin, 10; twenty-five indiv. 74; Nail Factory vil. mon. con. 10; ded. prev. ack. 10,67; 2d st. presb. chh. E. T. Doughty, to constitute Rev. GEORGE T.

TODD, of Carmel, an Hon. Mem. 50;  
 Miss M. A. Gale, 10; Miss S. Gale, 10;  
 A. Nash, 5; (also \$373 ack. in July as fr. 2d presb. chh.) 1,183 49  
*Unadilla*, Mich. Presb. chh. 7 61  
*Walton*, N. Y. Columbia so. 2d chh. 32 00  
*Warrensburg and Atlat*, N. Y. 1st presb. chh. 13 50  
*Weld*, Me. Coll. 16; less c. note, 2; 14 00  
*Wells*, Me. 1st cong. so. coll. 25; 2d par. la. sew. so. 20; 45 00  
*West Chester*, Pa. Miss Miller, 2 00  
*Westfield*, N. J. Presb. cong. which and prev. dona. constitute Rev. PHILEMON E. COX an Hon. Mem. 15 00  
*Wilkesbarre*, Pa. W. C. Gildersleeve, 60; av. of work of four fam. for a fem. sch. in Ceylon, 40; 100 00  
*Winchester*, Va. S. Rhea, 2 50  
*Wythe and Pulaski*, Va. Miss. so. 13,25; fem. tract so. 20,25; 33 50  
*Yerktown*, N. Y. Cong. chh. 40 06

\$22,024 84

## LEGACIES.

*East Bloomfield*, N. Y. Mrs. Fally Taylor, by Myron Adams, (\$1,500 prev. rec'd,) 250 00  
*Essex*, Ms. Mrs. Mary P. Choate, by John Choate and Sally A. Norton, Ex'rs, 150 00  
*New Milford*, Ct. Miss Mercy Baldwin, by C. L. Webb, 50 00  
*Northampton*, Ms. Lemuel Clark, by Hiram Ferry, Ex'r, (\$200 prev. rec'd,) 100 00

\$550 00

Amount of donations and legacies acknowledged in the preceding lists, \$22,574 84. Total from August 1st, to June 30th, \$220,889 88.

## DONATIONS IN CLOTHING, &amp;c.

NOTE.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

*Andover*, Ms. S. par. A box, fr. juv. so. for miss. sch. care of Mr. Boutwell.  
*Batavia*, N. Y. Clothing, fr. fem. miss. so. for Stockbridge miss. 116 47  
*Bloomfield*, N. J., A box, fr. fem. sem. miss. so. for Mr. Coan, Sandw. Isl.  
*Boston*, Ms. A box, half barrel, and two bundles, for Mr. Burgess, Maharrata miss.; half barrel, for Mr. Smith, Sandw. Isl.  
*Bradford*, Ms. A bundle, for fem. sem. at Wailuku.  
*Brownville*, N. Y., A box, fr. presb. so. for Oregon miss. 70 00  
*Elba*, N. Y. Clothing, fr. fem. so. for Stockbridge miss. 46 31  
*Essex*, Vt. Half barrel, fr. chh. and so. 22 10  
*Gilmanton*, N. H. Clothing, etc. for Mr. Marsh, Stockbridge, 5 00  
*Plymouth* and vic. N. H. Clothing, etc. for Mr. Marsh, Stockbridge, 20 00  
*Rock Stream*, N. Y., A box, fr. ladies.  
*Springfield*, Ms. 80 Child's Book on the Soul, fr. G. Merriam.  
*West Harpersfield*, N. Y., A box, fr. Lydia Hotchkiss, for Mr. French, Ahmedougur.  
*Wilmington*, Del. A box, fr. a mem. of Hanover-st. chh. for Mr. Dwight, Madura miss.  
*Woburn*, Ms. A box, fr. sew. so. Ward No. 5 and indiv. for Mr. and Mrs. Boutwell, Ojibwa miss. 41 37

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fullied cloth, flannel, domestic cotton, etc.